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RELATIO ITINERIS
IN
MARYLANDIAM.



NARRATIVE
OF A
VOYAGE TO MARYLAND,

Baltimore, February, 1874.

REFSE

Mc Sherry, ...

Fund Publication, No. 7.

RELATIO ITINERIS
IN
MARYLANDIAM.

Declaratio Coloniae Domini Baronis de Baltimore.

EXCERPTA EX DIVERSIS LITTERIS MISSIONARIORUM

AB ANNO 1635, AD ANNUM 1638.



NARRATIVE
OF A
VOYAGE TO MARYLAND,

BY FATHER ANDREW WHITE, S. J.

An Account of the Colony of the Lord Baron of Baltimore.

EXTRACTS FROM DIFFERENT LETTERS OF MISSIONARIES,

FROM THE YEAR 1635 TO THE YEAR 1677.

EDITED BY REV. E. A. DALRYMPLE, S. T. D.

Baltimore, February, 1874.



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PREFACE.

ABOUT the year 1832, the Rev. William McSherry, S. J., discovered in the archives of the "*Domus Professa*" of the Society in Rome, the originals of the MSS. which are named on the title page. He carefully copied these MSS. and placed the copies in the Library of Georgetown College, D. C., of which Institution (being at the same time Provincial of the Society in Maryland,) he afterwards became the honored President. In the year 1844, through the kind agency of the Rev. Charles J. White, D. D., the Faculty of Georgetown College presented to the Maryland Historical Society, a handsome copy of Father McSherry's transcripts of the Roman MSS. A very excellent translation was made from this copy in the year 1847, by Nathan C. Brooks, L. L. D., a member of the Maryland Historical Society. Several copies of the translation were printed, and subsequently, it was published in "Peter Force's collection of Historical Tracts," vol. iv, No. 12.

The translation of Dr. Brooks having become exceedingly rare, the Maryland Historical Society resolved to print, not only, a new translation of the MSS., but also to accompany it with the Latin Text. But it was then discovered that the MSS. had unaccountably disappeared from the archives of the Society; and all efforts to recover the volume, or even to trace it, were unavailing. Application was therefore made to the Faculty of Georgetown College for permission to make a second copy from the MS. in their Library. After much delay in searching for it, it was ascertained that Father McSherry's MS. was no longer in the Library of Georgetown College, but in that of Loyola College, in Baltimore. Through the kind offices of Mr. John Murphy, the Faculty of Loyola College very promptly loaned to the Maryland Historical Society the MS. in their Library. This was carefully copied, and afterwards collated with much pains; and it is now printed *verbatim, literatim, et punctuatim*. In several respects, (but few of them however of any importance,) it differs, in orthography, punctuation, use of capital letters, &c., from the copy from which was made the former copy of the Maryland Historical Society, and which was translated by Doctor Brooks. The text moreover ends very abruptly on page 61 of this publication; whereas, in the former copy, it included the entire Latin original of the last

thirty-nine pages of the translation. All efforts to procure the text of these thirty-nine pages have proved fruitless, the Librarians of Georgetown and Loyola Colleges having in vain searched for Father McSherry's transcripts, which contained it. With the exception of these last thirty-nine pages, (which are printed from Force's Tracts,) the translation here given, is original. It was made by a very competent young scholar, who has not only correctly rendered the originals, but very successfully reproduced the homely and simple style in which they are written.

All the notes and comments of the MSS., as they are found on the margin, are printed after the "Extracts." In the few notes added by the Editor, will be noticed any important variations between the translation of Dr. Brooks and the text now first published, as well as a few things, which seemed of interest to elucidate the narrative. It may be proper to add that a Latin text of the "*Relatio*" and the "*Declaratio*," as it seems to have been written in the copy translated by Dr. Brooks, was printed in 1872, in the "Woodstock Letters," with a revision of the translation of Dr. Brooks, for private circulation amongst the members of the S. J.

The value of this publication, will of course, be variously estimated by the persons, into whose hands it may come: the Maryland Historical Society, however, hopes it has done what will prove of interest, if not of value, to all who are students of the early history of Maryland.

The Editor takes this occasion to return his thanks to the Presidents and Faculties of Georgetown and Loyola Colleges, for their ready assistance in the loan of MSS., and their efforts to find the originals of Father McSherry—to William Lucas and John Murphy, Esqrs., for their kind loan of valuable and rare publications, as the sources of the brief memoir of Father White, in the Appendix, and especially to the Rev. John S. Sumner, S. J., his ancient college mate and friend, for his constant interest and valuable suggestions, as the pages were passing through the press.

E. A. D.

RELATIO ITINERIS
IN
MARYLANDIAM.

NARRATIVE
OF A
VOYAGE TO MARYLAND.

RELATIO ITINERIS
IN
MARYLANDIAM.

Scripta sub finem Aprilis, 1634, ad A. R. P. generalem Mutium Vitellesetis.

VIGESIMÂ secundâ Mensis Novembris, anni 1633, die S^æ. Cæcilie sacro, leniter adspirante Euro, solvimus à Covis (Coves) qui positus est in Insulâ Vectâ.⁽¹⁾ Cumque præcipuas partes Navis, constituissemus in tutelâ Dei in primis, et sanctissimæ Ejus Matris, S^{ti} Ignatii et omnium angelorum Marylandiæ, paululùm inter duas terras provecti, deficiente vento, resedimus è regione Castri *Yarmouth*, quod est ad occasum æstivum ejusdem insulæ (Vectæ.) Hic festis tormentorum tonitruis excepti sumus. Neque tamen metus aberat: nautæ enim inter se mussitabant expec-

⁽¹⁾ Isle of Wight.



NARRATIVE

OF A

VOYAGE TO MARYLAND.

*Written towards the end of April, 1634, to the Very
Reverend Father, General Mutius Vitellesetis.*

ON the Twenty Second of the month of November, in the year 1633, being St. Cecilia's day, we set sail from Cowes, in the Isle of Wight, with a gentle east wind blowing. And, after committing the principal parts of the ship to the protection of God especially, and of His most Holy Mother, and St. Ignatius, and all the guardian angels of Maryland, we sailed on a little way between the two shores, and the wind failing us, we stopped opposite Yarmouth Castle, which is near the southern end of the same island, (Isle of Wight.) Here we were received with a cheerful salute of artillery. Yet we were not without apprehension; for the sailors were murmuring among themselves, saying that they were expecting a

tare se Londino nuncium et litteras, atque ideò moras etiam nectere videbantur. Sed Deus consilia diversa abruptit. Eâdem quippè nocte prospero sed valido flante vento, Lembus Gallicus (qui eodem portu nobiscum constiterat) solvere coactus, propè abfuit in nostram celocem⁽²⁾ ut impingeret. Ille igitur, ne opprimeretur, unâ præcisa ac deperditâ anchorâ vela dare quamprimùm; et quoniam eò loci fluctuare periculosum erat, in mare porrò se dimittere festinat. Itaque ne celoris nostri conspectum perderemus, sequi decrevimus, ità quæ nautæ in nos agitarant consilia, sunt dissipata. accidit id 23. Novembris die S^{to} Clementi sacrâ qui anchoræ alligatus et in mare demersus, coronam martyrii adeptus est: * “Et iter præbuit populo terræ ut enarrent mirabilia Dei.”

Eo igitur die, iterùm circà decimam matutinam festivis explosionibus salutati à Castro Hurst, prætervecti sumus frequentes scopulos ad extremum insulæ Vectæ, quos à formâ acus vocant. Sunt autem navigantibus terrori propter duplicem æstum maris, hinc in saxa, illinc in vicinum littus

(2) Pinace.

* Ecclesia in officio S^{ci} Clementis.

messenger with letters from London, and from this it seemed as if they were even contriving to delay us. But God brought their plans to confusion. For that very night, a favorable but strong wind, arose; and a French cutter, which had put into the same harbor with us, being forced to set sail, came near running into our pinnace. The latter, therefore, to avoid being run down, having cut away and lost an anchor, set sail without delay; and since it was dangerous to drift about in that place, made haste to get farther out to sea. And so that we might not lose sight of our pinnace, we determined to follow. Thus the designs of the sailors, who were plotting against us, were frustrated. This happened on the 23d of November, St. Clement's day, who, because he had been tied to an anchor and thrown into the sea, obtained the crown of martyrdom.* "And showed the inhabitants of the earth, how to declare the wonderful things of God."

Now on that day, we were again greeted with a cheerful salute, about ten o'clock in the morning, from Hurst Castle, and then sailed past a number of rocks near the end of the Isle of Wight, which, from their shape, are called the Needles. These also are a terror to sailors, on account of the double tide of the sea, which whirls away the

* The Church, in the office for St. Clement's Day.

abripientem et allidentem naves: ut alterum interim discrimen taceam quo defuncti sumus ad Castrum Yarmouth, Nàm vento et æstu urgente, cùm nondùm receptâ anchorâ hæreremus, propè erat ut navis ad terram allideretur: nisi subitò vi magnâ aversi, eam mari immergentes, periculum, Deo propitio, elusissemus; qui hoc etiam pignore protectionis suæ nos dignatus est, per merita S^{ci} Clementis. Die illo qui in Sabbatum incidit, et nocte insequente ventis usi sumus ità secundis, ut postero die mane circà horam nonam reliquerimus à tergo Promontorium Angliæ occiduum et insulas Scillinas,⁽³⁾ placido cursu magis in occasum versi; legentes oceanum Britannicum, neque tamen quantum potuissemus accelerantes, ne celocem plus nimìò præcurrentes, illa Turcis et Piratis mare illud plerumque infestantibus præda fieret.

Hinc factum est ut oneraria insignis vasorum⁽⁴⁾ sexcentorum, cui nomen à *Dracone* datum est, cùm Londino profecta angolam peteret, nos circà tertiam pomeridianam assequeretur. Et quoniam periculo perfunctis, voluptatis jam aliquid admittere vacabat, jucundum erat spectare eas duas

(3) Scilly.

(4) Tons, i. e. libræ 1,200,000.

ships, dashing them against the rocks on the one side, or the neighboring shore on the other; to say nothing, meanwhile, of the other risk we ran near Yarmouth Castle. For while we were waiting there, before we had weighed anchor, the wind and tide pressing hard upon us, the ship came near being driven on shore. And this would have happened, unless we had been suddenly turned away with great force; and driving out to sea, had evaded the danger, by the mercy of God, who deigned to give us this additional pledge of his protection, through the merits of St. Clement. On that day, which fell on the Sabbath, and the following night, we had such favorable winds, that early on the next day, about nine o'clock, we left behind us the western promontory of England and the Scilly Isles, and sailing easily on, we directed our course more towards the west, passing over the British channel. Yet we did not hasten as much as we could have done, fearing, if we left the pinnacle too far behind us, that it would become the prey of the Turks and Pirates, who generally infest that sea.

Hence it came to pass, that a fine merchant ship of six hundred tons, named the Dragon, while on her way to Angola, having sailed from London, overtook us, about three o'clock in the afternoon. And as we now had time to enjoy a little pleasure, after getting out of danger, it was

naves, inter se cursu et tubarum clangore per horam integram contententes, cœlo et ventis ardentibus. Et superasset nostra, quamvis Siparo non uteremur nisi sistendum fuisset propter celocem quæ tardior erat; itaque cessimus onerariæ: illa autem antè vesperam prætervecta, conspectui nostro se subduxit.

Die igitur Dominicâ 24^a et die Lunæ 25 Novembris, usque ad vesperam prosperâ usi sumus navigatione. Jam vero ventis in aquilonem obversis, tanta exorta est tempestas, ut oneraria, quam dixi, Londinensis, retroacto cursu, Angliam et portum apud Paumonios celebrem repetierit. Celox etiam nostra vasorum tantùm 40, cùm esset, viribus cœpit diffidere, et adnavigans monuit se, si naufragium metueret, id luminibus è carchesio⁽⁵⁾ ostensis, significaturam. Vehebamur interim nos validâ navi vasorum quadringentorum, neque aptior ex ligno et ferro construi poterat. Navarchâ utebamur peritissimo; data est itaque illi optio redeundi, si vellet, in angliam: vel cùm ventis porrò colluctandi; quibus, si cederet, expectabat nos è proximo littus Hibernicum cæcis scopulis et frequentissimis naufragiis infame. Vicit tamen Na-

(5) The top of the mast.

delightful to see these two ships, with fair weather and a favorable wind, trying for a whole hour to outstrip each other, with a great noise of trumpets. And our ship would have beaten the other, though we did not use our topsail, if we had not been obliged to stop on account of the pinnace, which was slower; and so we yielded the palm to the merchant ship, and she sailed by us before evening, and passed out of sight.

Now on Sunday the 24th, and Monday the 25th of November, we had fair sailing all the time until evening. But presently, the wind getting round to the north, such a terrible storm arose, that the merchant ship I spoke of from London, being driven back on her course, returned to England, and reached a harbor much resorted to, among the Paumonians. Those on board our pinnace also, since she was a vessel of only 40 tons, began to lose confidence in her strength, and sailing near, they warned us, that if they apprehended shipwreck, they would notify us by hanging out lights from the mast-head. We meanwhile sailed on in our strong ship of four hundred tons—a better could not be built of wood and iron. We had a very skilful captain, and so he was given his choice, whether he would return to England, or keep on struggling with the winds: if he yielded to these, the Irish shore close by awaited us, which is noted for its

varchæ audax animus, et desiderium probandi, quæ vires essent, novæ quam tùm primùm tractabat, navi. sedit animo experiri mare quod eò fatebatur esse periculosius, quò angustius.

Neque periculum longè aberat; ventis enim turgentibus et mari exasperato, circà mediam noctem videre erat celocem procul duo lumina è carchesio portendentem. Tum scilicet actum de illâ esse et altis haustam vorticibus existimabamus: momento enim conspectum effugerat: neque nisi post sex Septimanas, ejus indicium aliquod ad nos emanavit. Itaque periisse celocem cunctis erat persuasum; meliora tamen providerat Deus; nàm se fluctibus imparem sentiens, maturè oceanum Virginium, cum quo jam nos luctabamur, devitans, in angliam ad insulas Scillinas revertit. Undè postliminio, Dracone comite, ad sinum magnum nos ad insulas antillas, ut dicemus, est assecuta; Deo cui minimorum cura est, exiguæ naviculæ de Duce et custode, prospiciente.

At verò nos eventûs ignaros, dolor et metus pre-

hidden rocks and frequent shipwrecks. Nevertheless his bold spirit, and his desire to test the strength of the new ship, which he then managed for the first time, prevailed with the captain. He resolved to try the sea, although he confessed that it was the more dangerous, on account of being so narrow.

And the danger was near at hand; for the winds increasing, and the sea growing more boisterous, we could see the pinnace in the distance, showing two lights at her masthead. Then indeed we thought it was all over with her, and that she had been swallowed up in the deep whirlpools; for in a moment she had passed out of sight, and no news of her reached us for six months afterwards. Accordingly we were all of us certain the pinnace had been lost; yet God had better things in store for us, for the fact was, that finding herself no match for the violence of the waves, she had avoided the Virginian ocean, with which we were already contending, by returning to England, to the Scilly Isles. And making a fresh start from thence, in company with the Dragon, she overtook us, as we shall relate, at a large harbor in the Antilles. And thus God, who oversees the smallest things, guided, protected, and took care of the little vessel.

We, however, being ignorant of the event, were distressed with grief and anxiety, which

mebat, quem tetra nox frequentibus foeta terroribus augebat. Illucescente die, cùm africanum haberemus contrarium, quia tamen languidior erat, per multas ambages lentè provehebamur. Ita Martis, Mercurii et Jovis dies variantibus ventis, exiguo profectu abiere. Die Veneris, obtinente Euro-Noto, et glaucas cogente nubes vento gravidas, tantus circà vesperam se turbo effudit, ut momentis singulis, involvendi fluctibus videremur. Neque mitiora promittebat lux insequens Andreæ apostolo sacra Nubes, terrificum in morem excrescentes, terrori erant intuentibus antequàm discinderentur: et opinionem faciebant prodiisse adversum nos in aciem, omnes spiritus tempestatum maleficas, et malos genios omnes Marylandiæ. Inclinatâ die, vidit Navarchus *Piscem solis* cursui solari obnitentem: quod horridæ tempestatis certissimum (est) indicium: neque fides abfuit augurio. Nam circà Decimam nocturnam cæca nubes atrocem depluit imbrem. Hunc, tam immanis turbo suscepit, ut necesse fuerit quantociùs ad vela contrahenda accurrere: neque id fieri tam expeditè potuit, quàm acatium, seu velum majus, quo solo navigabamus, medium à summo deorsum finde-

the gloomy night, filled with manifold terrors, increased. When the day dawned, although the wind was against us, being from the south-west, yet, as it did not blow very hard, we sailed on gradually by making frequent tacks. So Tuesday, Wednesday, and Thursday passed with variable winds, and we made small progress. On Friday, a south-east wind prevailing, and driving before it thick and dark clouds, so fierce a tempest broke forth towards evening, that it seemed every minute as if we must be swallowed up by the waves. Nor was the weather more promising on the next day, which was the festival of Andrew the Apostle. The clouds, accumulating in a frightful manner, were fearful to behold, before they separated, and excited the belief that all the malicious spirits of the storm, and all the evil genii of Maryland had come forth to battle against us. Towards evening, the captain saw a *Sunfish* swimming, with great efforts, against the course of the sun, which is a very sure sign of a terrible storm; nor did the omen prove a false one. For about ten o'clock at night a dark cloud poured forth a violent shower. And such a furious hurricane followed close upon it, that it was necessary to run with all speed to take in sail; and this could not be done quickly enough to prevent the mainsail, the only one we were carrying, from being torn in the middle from

retur. Ejus pars una in mare delata, ægrè recepta est.

Hîc fortissimi cujusque sive vectoris sive nautæ est consternatus animus; fatebantur enim vidisse se alias naves, minore procellâ præcipitatas, accendit verò is turbo Catholicorum preces et vota, in honorem B^e Virginis Matris et immaculatæ Ejusdem Conceptionis, Sancti Ignatii Patroni Marylandiæ Sancti Michælis et tutelarium omnium ibidem angelorum. Et quisque animum suum Sacrà Exomo-expiare contendebat. Nàm clavi moderamine amisso navigium jàm undis et ventis, derelictum fluctuabat ut in aquâ discus, dùm Deus saluti viam aperiret. Initio, fateor, occupaverat *me*^(B) metus amittendæ navis et vitæ; postea verò quàm tempus aliquod orationi, minus, pro more meo quotidiano, tepidè impendissem, atque Christo Domino, B^e Virgini, S^{co} Ignatio et angelis Marylandiæ exposuissem, propositum hujus itineris esse, Sanguinem Redemptoris Nostri in salute Barbarorum honorare: eidem servatori Regnum (si conatus tenues secundare dignetur erigere,) Dotem alteram Immaculatæ Virgini Matri consecrare et

top to bottom. A part of it was blown over into the sea, and was recovered with difficulty.

At this juncture, the minds of the bravest among us, both passengers and sailors, were struck with terror; for they acknowledged that they had seen other ships wrecked in a less severe storm; but now, this hurricane called forth the prayers and vows of the Catholics in honor of the Blessed Virgin Mary and Her immaculate Conception, of Saint Ignatius, the Patron Saint of Maryland, Saint Michael, and all the guardian angels of the same country. And each one hastened to purge his soul by the Sacrament of penance. For all control over the rudder being lost, the ship now drifted about like a dish in the water, at the mercy of the winds and the waves, until God showed us a way of safety. At first, I confess, I had been engrossed with the apprehension of the ship's being lost, and of losing my own life; but after I had spent some time, in praying more fervently than was my usual custom, and had set forth to Christ the Lord, to the Blessed Virgin, St. Ignatius, and the angels of Maryland, that the purpose of this journey was to glorify the Blood of Our Redeemer in the salvation of barbarians, and also to raise up a kingdom for the Saviour (if he would condescend to prosper our poor efforts,) to consecrate another gift to the Immaculate Virgin, His Mother, and many things to the

similia multa. Affulsit intùs in animo consolatio non mediocris et simul persuasio tam certa, nos, non ab hâc procellâ tantùm, sed ab omni aliâ, itinere isto, liberandos, ut nullus apud me esse posset dubitandi locus. Dederam me orationi cum mare sæviret maximè, et (quod ad Dei unius Gloriam cedat) vixdùm eam finieram, cùm sedisse animadvertabant tempestatem. Id scilicet novo quodam me induit habitu animi, perfuditque simul gaudio ingenti et admiratione, cùm impensam, Dei in Marylandiæ populos, voluntatem (ad quos Rev^a V^a nos misit) haud paulò ampliùs persentirem. Dulcissima Redemptoris Nostri Bonitas *in æternum laudetur!*

Cum ità deferbuisset jàm mare, trium mensium navigatio placidissima fuit, ut navarchus cum suis, jucundiorem se vidisse nunquam, aut quietiorem asseveraverit: neque enim unius horæ passi sumus incommodum. Cùm verò tres menses nomino, non dico nos tandiù mare insedissemus, sed iter integrum et moras quas in antillis Insulis traximus, adnumero. Navigatio enim ipsa septem Hebdomadas, et duos solummodò dies tenuit, idque censetur (iter) expeditum.

. Ab eo igitur tempore, quandò littus Hispaniæ legebamus, neque adverso, neque vento admodùm

same effect; great comfort shone in upon my soul, and at the same time so firm a conviction that we should be delivered, not only from this storm, but from every other during that voyage, that with me there could be no room left for doubt. I had betaken myself to prayer, when the sea was raging its worst, and (may this be to the glory of God,) I had scarcely finished, when they observed that the storm was abating. That indeed brought me to a new frame of mind, and filled me at the same time with great joy and admiration, since I understood much more clearly the greatness of God's love towards the people of Maryland, to whom your Reverence has sent us. Eternal praises to the most sweet graciousness of the Redeemer!!

When the sea had thus immediately abated, we had delightful weather for three months, so that the captain and his men declared they had never seen it calmer or pleasanter; for we suffered no inconvenience, not even for a single hour. However, when I speak of three months, I do not mean to say we were that long at sea, but I include the whole voyage, and also the time we stopped at the Antilles. For the actual voyage occupied only seven weeks, and two days; and that is considered a quick passage.

After that time then, while we were sailing along the shore of Spain, the winds were not

prospero usi sumus. Verebamus Turcas, nullos tamen habuimus obvios: receperant se fortasse ad solemne jejunium quod jàm vocant celebrandum; in illam enim anni tempestatem incidebat. Prætervecti autem Fretum Herculeum et Maderas, et ventis à puppi vela infantibus (qui non jàm vagi, sed ad austrum et africanum qui noster erat cursus constantèr sedent) apparuerunt tres naves quarum una nostram mole superabat; distare autem videbantur ad tres circitèr leucas (novem milliaria) versùs occidentem, et nobis obviam conari: interdùm etiam ad invicem ultrò citròque mittere et percontari. Cùm suspicaremur esse Turcarum Piraticas, expediebamus quæcumque ad pugnam erant necessaria. Neque deerant ex nostris qui Navarchum imprudentiùs stimulerent, ut eas ultrò aggrederetur ac laceraret. Sed Dominum habebat, cui, cum reddenda erat ratio, probabilem se posse pugnae causam afferre dubitabat. Et quidem conflictum difficilem habiturum fuisse existimo: quanquàm fortasse, quantum ab illis nos, tantum nos illi metuebant: et erant, ut conjecturâ assequor, mercatores qui ad Fortunatas non procul dissitas tendebant; et vel non poterant nos assequi, vel nolebant.

against us, nor were they very favorable. We feared that we might meet with the Turks, yet we fell in with none of them; they had gone home, perhaps to celebrate a solemn fast which they call
 , for it took place at that season of the year.

But when we had sailed past the Strait of Gibraltar, and the Madeiras, with favorable winds, which were no longer variable but blew steadily towards the South and the south-west, the direction in which we were sailing; three ships came in sight, one of which was larger than ours; moreover they appeared to be about three leagues (nine miles) off, towards the west, and to be trying to come up with us; now and then, also, they would send messengers to and fro and communicate with each other. As we suspected that they were Turkish pirates, we made all the necessary preparations for fighting. And there were some among our men, who inconsiderately urged the captain to approach and attack them without provocation. But since he had a Master, to whom he had to render an account, he doubted whether he could give a plausible reason for fighting, and indeed I think the contest would have been an arduous one, though, perhaps they feared us as much as we did them; and they were, as I conjecture, merchants who were on their way to the Fortunate Islands, not far distant, and either could not overtake us, or did not wish to.

Hinc ad insulas fortunatas delati, Sinu magno suscepti fuimus, in quo nullus metus nisi ex malaciis, quæ cùm quindecim diebus, et tribus aliquandò septimanis perdurent, deficit navigantes com meatus. Id verò rarò et vix sæculo uno semel aut iterùm accidit. Frequentissimè nihilominus trahendæ sunt moræ, deficiente vento qui, cùm spirat, unus et idem semper est huic nostræ navigationi propitius. In hoc sinu confecimus Milliarium Italicorum tria millia plenis velis, mare secantes lacteum, nusquàm impediēte malaciâ, nisi quandòque circà meridiem unâ horâ.

Haud facilem invenio rationem tàm constantis venti, nisi fortè id oriri quis dixerit ex viciniâ solis inter duos tropicos intercurrentis, et vi sua attrahentis ex mari duo genera meteororum, siccum unum ex marinâ salsedine, alterum humidum ratione aquæ: ex priori fit ventus, ex posteriori generantur pluviae: sol itaque utrumque ad se evehens causa est cur eundem cum sole obliquum semper cursum servant, solemque perpetuò sequantur. Atque eadem potuit esse ratio, cur, inter duos tropicos experti sumus ingentem simul calorem et

Sailing hence to the fortunate isles, we were received in a large Bay, where there is nothing to be feared excepting the calms, but since these last fifteen days and sometimes three weeks, the supplies of the navigators give out. But this rarely happens, scarcely once or twice in a century. Nevertheless very frequent delays are unavoidable, on account of the wind's failing, which, when it blows, is always one and the same, being favorable to this voyage of ours. When we arrived at this bay, we had sailed three thousand Italian miles under full sail, passing over a milk-white sea, without being delayed at all by calms, except occasionally, for a single hour, about mid-day.

I cannot easily discover the cause of such a constant wind, unless, perchance, one should say it arises from the sun's being so near, as it passes between the tropics, and from the fact that it draws from the sea, by the power of its heat, two kinds of vapor, the one dry from the saltiness of the sea, the other moist by reason of the water: the wind proceeds from the former, and from the latter are produced the rains; and so the sun drawing both towards itself, is the cause of their always keeping the same oblique course with the sun, and constantly following it. And this, too, may have been the reason, why we met with great heat and an abundance of rain,

copiosam pluviam; idque constantè mane, meridie, vespere, vel saltem ventos iis horis vehementiores. Hinc etiam deduci ratio potest, cur hoc tempore Sinus à malaciis liber fuerit. Nam sol in tropico Capricornii existens ultrà Lineam Æquinoctialem, et ad ejusdem Lineæ extremam partem meridionalem declinans, (ut nobis accidit inter 13 et 17 gradum æquatoris positus, quandò mensibus nostris hybernis calores sunt ibi quantum æstivis mensibus in Europâ) attrahit obliquè ventum et pluviam ad Lineam Æquinoctialem; atque indè, iis mensibus venti sunt certiores, et in hoc Sinu præsertim et versùs tropicum Cancrì. , Frequentiores autem sunt malaciæ cùm, æstivo tempore, sol æquatorem transit ad nos, attrahitque meteora salsa et aquea, non obliquè sed ferè perpendicularitèr.

Hic autem non possum non extollere divinam Bonitatem quæ diligentibus facit, ut omnia cooperentur in bonum. Si enim nullâ injectâ morâ lacuisset eo tempore solvere quo constitueramus, mensis scilicet augusti vigesimo, sole cis æquatorem verticem feriente intensissimi calores non solum annonæ labem, sed plerisque omnibus mor-

between the tropics at the same time, and that regularly, at morning, noon and evening; or at any rate the winds were stronger then. From this also can be drawn the reason why the bay was at this time free from calms. For the sun in the tropic of Capricorn going beyond the Equinoctial Line, and passing down to the extreme southern point of the same line, (as happened to us between the 13th and 17th degrees of longitude, the heat there being as great in our winter months, as it is in the summer months in Europe) draws the wind and rain obliquely towards the Equinoctial Line; and for this reason, the winds are more certain during those months, especially in this Bay, and blow towards the tropic of Cancer. But the calms are more frequent in the summer time, when the sun crosses the equator towards us, and draws up the salt and watery vapors, not obliquely, but almost perpendicularly.

And here also I cannot pass on, without praising the Divine Goodness, which brings it to pass, that all things work together for good to them that love God. For if, meeting with no delay, we had been allowed to sail at the time we had appointed, namely on the twentieth of the month of August, the sun being on this side of the equator, and striking down vertically, the intense heat would not only have ruined our provisions, but would

bos mortemque attulissent. Mora saluti fuit: nàm hyeme conscendentes hujusmodi incommodis caruimus; et si consuetas navigantibus nauseas excipias, nemo morbo aliquo tentatus est usque ad Festum Nativitatis Domini. Is dies, ut celebrior esset, propinatum est vinum, quo, qui usi sunt intemperantiùs, febris correpti sunt proximâ luce, numero triginta; et ex iis non ità multò post, mortui sunt circitèr duodecim inter quos duo Catholici. Magnum suû apud nos desiderium reliquerunt Nicolaus Fairfaxius et Jacobus Barefote.

Inter navigandum (post conspectum Piscem Solis qui cursui solis obnititur, et est index tempestatum postque tempestatem reverâ non unam)^(c) multa occurrebant curiosa. In primis *Pisces volantes* qui modò æquor, modò aëra sublime, pennis secabant passerum magnitudine vel majorum (sparrorum) quas, (quos) valdè etiâ gustu prægrato referunt. Centeni gregatim se in aëra librant Delphinos cum fugiunt insequentes. Eorum aliqui, deficiente pennarum remigio, in nostram navim deciderunt; nam uno impetu, non ampliùs quàm duorum vel trium jugerum spatium pervolant; tùm pinnas aëre exsiccatas aquis rursùs immergunt

have brought disease and death upon almost all of us. We were saved by the delay, for by embarking in the winter time, we escaped misfortunes of this kind; and if you except the usual sea-sickness, no one was attacked by any disease, until the Festival of the Nativity of our Lord. In order that that day might be better kept, wine was given out; and those who drank of it too freely, were seized the next day with a fever; and of these, not long afterwards, about twelve died, among whom were two Catholics. The loss of Nicholas Fairfax and James Barefote was deeply felt among us.

While continuing our voyage, (after having seen the Sunfish, which swims with difficulty against the course of the sun, and is a sign of storms, and indeed after more than one storm)^(c) we met with many curious things. Especially Flying fish, which sometimes swim in the sea, and sometimes fly up in the air. They are about the size of flounders or the larger giltheads, and very much resemble these in their delicious flavor. A hundred of them rise into the air at once, when flying from the Dolphins which pursue them. Some of them fell into our ship, their wings failing them; for in one flight they do not fly over a greater space than two or three acres, then, because their fins are dried by the air, they plunge into the water again, and venture a

et se iterum cælo committunt. Cùm ab æquatore uno et viginti gradibus et aliquot minutis abessemus, ubi tropicus incipit, videre erat aves quas, à loco, tropicas vocant, in ære pendulas: Illæ, cùm falconem mole adæquent, duabus prælongis et al-bentibus plumis in caudâ conspicuæ, incertum est an aëri perpetuò insideant, an quandòque aquis se sustentent. Cetera, ut aliorum litteris nota, omitto.^(D)

Cùm insulas Fortunatas essemus prætervecti, Dominus Leonardus Calvert, Præfectus Classis agitare cœpit quas merces, et undè comparare posset navi reduci onerandæ, quo fratris sui Baronis de Baltimore sumptibus caveret. Illi enim ut totius navigationis principi onus integrum incumbebat. In Virginiâ à nostratibus nihil commodi sperabatur; sunt enim huic novæ plantationi infensi: itaque ad insulam S^ui Christophori tendebamus; cùm concilio adhibito, verentes ne, eâ serâ anni tempestate, alii nos prævenissent, proras obvertimus ad austrum ut Bonavista potiremur: quæ insula, angolæ apposita in littore Africano gradibus 14. ab æquatore, statio est Hollandorum salem conquirentium, quem deindè, vel domum,

second time into the air. When we were twenty-one degrees and some minutes from the equator, where the tropic begins, we could see the birds which are called, from the place where they are found, the tropic birds, hovering in the air. These are as large as falcons, and are remarkable for having two very long, white feathers in their tails; it is uncertain whether they always stay in the air, or sometimes rest on the water. The other things I omit, as being already known from the letters of others.^(D.)

When we had sailed beyond the Fortunate Islands, Lord Leonard Calvert, the commander of the enterprise, began to consider where he could get any merchandise to load the ship with, on its return, in order to defray the expenses of his brother, the Baron of Baltimore. For he, having originated the whole expedition, had to bear all the expense. No profit was expected from our countrymen in Virginia: for they are hostile to this new settlement; accordingly we were directing our course to the Island of St. Christopher, when, after holding a council, apprehending that at that late season of the year others had been before us, we turned our prows to the south to go to Bonavista. This island, situated near Angola on the African coast, 14 degrees from the equator, is a post of the Hollanders, where they collect salt, which

vel ad piscem in Greenlandiâ condiendum confecerunt. Copia salis atque etiam Caprarum, quarum insula ferax est, eò nos invitabat; nam alioqui habitatore nullo utitur. Pauci tantum Lusitani exilio propter scelera pulsi, vitam, ut possunt, trahunt. Vix 200 milliarum confeceramus, cum mutatis iterum quorundam suggestionibus consiliis, ne commeatus in tanto circuitu nos deficeret, defleximus ad Barbadoes.

Est ea Caraïbum seu antillarum insularum ultima, ab æquatore 13. gradibus distans, ceterarumque: (quæ in modum arcûs ad usque Sinum Mexicanum longo tractu portenduntur) granarium. Ad hanc ut appulimus tertio Januarii, in spem venimus multarum commoditatum ab incolis anglis et consanguineo Gubernatore; sed conspiratione factâ modium tritici qui in insulâ medio floreno Belgico veniebat, nobis non nisi quintuplâ proportionem (duobus florenis cum dimidio) vendere decreverunt, unum 50. florenis licitabant, pullum Indicum 25. cetera ejus generis altilia minora tribus Florenis, Bovinam seu vervecinam nullam habebant. Vivunt etiam pane Indico et *Potatis*, quod radicum genus tantâ affluentia provenit, ut plaustra integra gratis auferre liceat.

they afterwards carry home, or take to cure fish with in Greenland. The abundance of salt, and also the number of goats which are found on the island, were inducements for us to go there; for it has no other inhabitants. Only a few Portuguese, transported for crime, drag out their lives the best way they can. We had gone barely 200 miles when, changing our plans a second time, at the suggestion of some among us, lest provisions should fail us, in going so far out of our way, we turned aside into Barbadoes

This is the last of Caribbee Islands or Antilles, 13 degrees distant from the equator, and serves as a granary for all the rest, which extend in a long line in the shape of a bow, clear to the Gulf of Mexico. When we reached this island, on the third of January, we had hope of securing many articles of trade from the English inhabitants, and from the governor, who was our fellow countryman; but forming a combination, they determined not to sell us any wheat, (which was selling in the island at half a Belgic florin a bushel,) for less than five times that price, that is two florins and a half. They offered at 50 florins apiece, turkeys for 25 florins, and all the smaller poultry of that kind at three florins. They had no beef or mutton at any price. They live withal on corn-bread and potatoes; and this kind of root grows in such abundance, that you can carry off whole wagon loads of it for nothing.

Hominum acerbam severitatem Divinæ Providentiæ consideratio mitigavit. Intelleximus enim ad Insulam Bonavistæ stare Classem Hispanicam, quo exteros omnes Salis commercio prohiberent. Illò si porrò contendissemus itinere constituto, in casses, præda facti, decidissemus. Majori interim periculo ad Barbadoes erepti: famuli^(E) per totam insulam in necem Dominorum conspirant; tùm scilicet in libertatem asserti, navi quæ prima appelleret, potiri statuerant et tentare maria. Conjuratone patefactâ per quemdam quem facti atrocitas deterrebat, supplicium unius ex præcipuis, et insulæ securitati et nobis saluti fuit. Nostra enim navis, ut quæ prima littori applicuit, prædæ destinata fuerat; et eo ipso die quo appulimus, octingentos in armis reperimus, quò recentissimo sceleri obviarent.

Insulæ Barbadœum 30 Milliaria continet longitudo, latitudo 16: gradibus 13. ab æquatore, calore tanto ut incolæ, hybernis mensibus, lineis vestiantur, et aquis se sæpius immergant. Messis tùm

The watchful care of Divine Providence consoled us for the bitter harshness of men. For we understood that a Spanish fleet was stationed off the island of Bonavista, to keep all foreigners from engaging in the salt trade. If, keeping to our appointed route, we had gone on thither, we should have fallen into the net, and become the prey of our enemies. In the meantime, we were delivered from a greater danger at Barbadoes: the servants^(E) throughout the whole island had conspired to kill their masters; then, indeed, after having gained their liberty, it was their intention to possess themselves of the first ship which should touch there, and venture to sea. The conspiracy was disclosed by one who was deterred by the atrocious cruelty of the enterprise; and the punishment of one of the leaders was sufficient for the security of the island and our own safety. For our ship, as being the first to touch there, had been marked for their prey; and on the very day we landed, we found eight hundred men in arms to oppose this wicked design, which had just transpired.

The Island of Barbadoes is 30 miles in length and 16 in breadth; it is 13 degrees from the equator, and the climate is so warm, that the inhabitants in the winter months wear linen clothes and bathe frequently. It was harvest time when we arrived. It would be impossible to live there,

erat, cùm appulimus. Nisi frequentes venti æstum temperarent, impossibilis esset habitatio. Lecti stragula vestis ex gossipio affabrè texta; in hâc cùm est quiescendi tempus, funibus appensâ ad duos hinc indè palos, dormiunt; de die, iterùm quocumque libet, auferunt. Merces præcipuæ sunt frumentum et gossipium. Jucundum est videre modum et copiam pendentis ex arbore gossipii. Arbor (arbuscula, frutex) ex quâ nascitur major non est oxyacantho (quam vulgus Berberia albam spinam vocat) quanquàm arbori quàm spinæ similior; hæc nodum fert magnitudine juglandis, formâ acutiori, qui in quatuor partes dissectus, gossipium nive candidius et plumâ mollius, in speciem nucis convolutum, fundit. Gossipio sex parva semina insident *viciæ* æqualia: quod tempore suo collectum, et rotâ quadam à semine expeditum condunt in saccos, et adservant.

Brassicæ⁽⁶⁾ genus *admirandum est*, quæ cùm caulem habeat in 180. pedum altitudinem, excrescentem, vel cruda editur vel elixa. Caulis ipse, ad unius ulnæ mensuram, sub fructa () habetur in deliciis. Crudus, admoto pipere, carduum Hispanicum (artishok) superat: et juglandi

(6) Cabbage-tree vel *areca oleracea* (family of the Palms.)

were it not for the frequent winds that moderate the heat. The coarse cloth, that serves them for a bed, is skilfully woven out of cotton; when it is bed-time, they hang this from two posts, one at each end and sleep in it; in the day-time, they carry it away again wherever they choose. The chief articles of trade are grain and cotton. It is delightful to see the plentiful supply of cotton hanging from the trees. The tree, (bush, shrub,) on which it grows is no larger than the thorn, (which is commonly called the Barberry white thorn,) although it is more like a tree than a thorn bush; this bears a pod as large as a walnut, but more pointed in its shape, which, separating into four parts, gives forth the cotton, which is whiter than snow and softer than down, rolled up in the shape of a nut. There are six small seeds, like vetches, in the cotton; they gather it in due season, and after clearing it of the seed with a kind of wheel, they store it in bags and preserve it.

There is a wonderful kind of cabbage,⁽⁶⁾ which has a stalk that grows 180 feet high, and is eaten either raw or boiled. The stalk itself, for a cubit's length below the fruit, is considered a delicacy. When eaten raw with pepper, it excels the Spanish thistle (artichoke.) And

⁽⁶⁾Cabbage-tree or Cabbage-Palm, (family of the Palms.)

nudatæ propior, ingens caulis, arboris benè magnæ truncum adæquans neque tamen arbor sed legumen, Brassicam fert non ampliùs unam.

Ibidem videre est arborem satis proceram, quam saponem vocant. Grana saponis nucem avellanam non excedunt magnitudine. Horum pinguis tunica: saponis instar purgat et detergit; quanquàm, ut aiunt, lino tenuiori inimica. Ex iis granis multa mecum ablata in Marilandiam, mandavi terræ futurarum arborum semina.

Inter arbores etiam numerant *Palmam Christi* quanquàm truncum illa habeat porosum et legumini similem; Racemum fert ingentem seminum coloris subcinericii spinis armatum et nigris maculis inspersum. Ex his præstans oleum exprimitur. Mala aurea, citrina, granata, nuces etiam quas Hispani *Cocos* vocant, ceterique calidarum regionum fructus ubertim proveniunt.

Est et fructus qui Guacia dicitur coloris aurei, forma citri minoris, gustu tamen referens Cydonium (quince.) Pupæ colore et form non absimili; sed prædulcis cùm sit, condiendis tantum cibis adhibetur.

indeed it is much like a walnut tree that has been stripped of its boughs; the great stalk equalling in size the trunk of a very large tree; and yet it is not a tree, but of the nature of a leguminous plant; it bears only one Cabbage.

There is also to be seen there a pretty tall tree, which they call the soap tree. The grains (or seeds) of soap are no larger than hazel-nuts, and they have a thick membrane; it purifies and cleanses like soap, although, as they say, it is injurious to fine linen. I carried many of these seeds with me to Maryland, and planted them, hoping for trees in the future.

They also reckon among the trees the *Palm of Christ*, though it has a porous trunk, like a leguminous plant. It bears a great Cluster of seeds of an ashy color, covered with thorns and sprinkled with dark spots. From these an excellent oil is expressed. Oranges, lemons, pomegranates, and also the nuts which the Spanish call *Cocoa nuts*, and all other fruits of warm regions are produced in abundances.

There is also a fruit, which is called the Guava, of a golden color, shaped like a lime, yet in its taste it resembles the quince. It is of the color of the Pupa (Pawpaw?), and not unlike it in shape; but as it is very sweet, it is only used for preserving.

Præcellit autem ceteros, quos alibi terrarum gustavi fructus *Nux Pineæ* (Pine nut) est ea coloris aurei, vinoque mixta gratissima, tres vel quatuor ejusdem nominis nuces Europæas mole adæquans, figurâ non admodum dissimili sed *aperosiore*: non tot distincta loculamentis et modulis, qui adhibiti ad ignem nucleum reddant, sed molli et tenellâ involuta membranulâ gustui jucundissimâ, nullo aspera acino, sed à summo deorsum æqualitèr palato arridens. Neque deest, quam meretur, corona, haud dubiè enim regina fructuum appellari potest. Gustum habet aromaticum, et quantum conjecturâ assequor, fraga vino saccharoque mixta referentem. Sanitati conservandæ plurimum confert, corporum constitutioni tam aptè consentiens, ut licet ferrum exedat, hominem tamen, si qua res alia quàm maximè, corroboret; neque præcelsâ hanc queras in arbore, sed unam, unâ ex radice quasi cardui Hispanici, prominentem. Optabam me nucem unam *Paternitati vestræ* cum hisce litteris tradere potuisse in manus. Nihil enim, præter ipsam, pro dignitate potest describere.

Vigesimo quarto Januarii, de nocte subductis anchoris, et circâ meridiem sequentis diei relictâ ad lævam insulâ S^{te}. Luciæ, sub vesperam tenui-

But the *Pine-apple* excels all the other fruits that I have tasted anywhere else in the world: it is of a golden color, and is excellent when mixed with wine, and as large as three or four of the European nuts of the same name, not much unlike them in shape, but not separated into so many cells and little divisions, which give out their meat when held to the fire, but wrapped in a soft and delicate membrane, that has a delightful taste: it has no bitter kernel, but is equally pleasing to the palate from top to bottom. Nor is it without the crown which it deserves; for undoubtedly it may be called the queen of fruits. It has a spicy taste, which, as nearly as I can guess, is like that of strawberries mixed with wine and sugar. It is of great service in preserving health, agreeing so nicely with the human constitution, that although it corrodes iron, it strengthens man more perhaps than anything else; nor do you find it on a high tree, but a single fruit coming out on each root like the artichoke. I wish I could send *your Paternity* a specimen with this letter. For nothing but itself, can describe it according to its excellence.

On the twenty-fourth of January, we weighed anchor in the night, and passing the Island of St. Lucia on our left, about noon of the following day, we reached Matalina towards evening. At this

mus *Matalinam*. Hic duo lentres nudorum hominum molem nostræ navis veriti, Pepones cucurbitas, fructus Platani et Psittacos de longè ostendebant commutandos. Gens effera, obæsa, pigmentis purpureis nitens, ignara Numinis, carnum humanarum avida, et quæ anglorum interpretes aliquot pridem absumpserat, regionem colit in primis fertilem, sed quæ tota lucus sit, nullâ planitie pervia. Aplustri albo in signum pacis proposito, eos qui se à longè ostentabant invitavimus ad commercia, sed indicium aversati insignia consueta proposuerunt.

Cùm, his ostensis, quinam essemus intellexissent, animis assumptis accessère propiùs; sed paucis tantùm tintinnabulis et cultellis acceptis, præpotenti navi non nimiùm fidentes, celocem adeunt, promittentes se, si consistere decerneremus, sequenti die meliores merces allaturos. Capiet olim aliquem, uti spero, derelicti hujus populi miseratio. Apud nautas increbuit rumor (ortus à quibusdam Gallis naufragis) reperiri, in hac insula, *animal* cujus fronti lapis inusitati splendoris insidet, prunæ vel candelæ ardenti similis. Huic animali *Carbuncæ* nomen indiderunt. Rei fides sit penès auctorem.

place two canoes full of naked men appeared, who, keeping at a distance from apprehension of our huge ship, held up (Pumpkins,) gourds, the fruit of the Plane tree, and Parrots, offering to exchange them. They were a savage race, fat, shining with red paint, who knew no God, and devoured the flesh of human beings; and they had before made away with several English interpreters. They inhabit a country which is especially fertile, but is entirely covered with woods, having no open plains. Hanging out a white flag, as a sign of peace, we invited those, who were displaying themselves in the distance, to trade with us, but objecting to this sign they made their usual signals.

After we repeated these, when they understood who we were, they took courage and came up nearer, but not trusting too much to so powerful a ship, they took only a few little bells and knives, and went to the pinnace, promising that if we should decide to stay until the next day, they would bring better wares. Some one, I hope, will hereafter have compassion on this forsaken people. A rumor spread among the sailors, (started by certain Frenchmen who had been shipwrecked,) that an *animal* is found on this island, in whose forehead is a stone of extraordinary lustre, like a live coal or burning candle. They named this animal *Carbunca*. Let the author of this story answer for its truth.

Die proximo illucescente alteram Caraïbum insularum attigimus, quam asperorum montium similitudo, Hispanicè, Gaudalupæ fecit cognomen, estque, uti confido, sub tutelâ ejusdem S. S^{mæ}. Virginis Matris—Indè Monserratem tenuimus circà meridiem ubi, ex lembo Gallico, intelleximus, nondùm nos ab Hispanorum classe tutos esse. Habet Monserrate incolas Hibernos pulsos ab anglis Virginiae ob fidei Catholicæ professionem. Tum ad Mævium pestilenti aere et febribus infamen—Uno die assumpto, vela fecimus ad S^u Christophori, ubi decem dies substetimus, à Governatore Anglo, et Capataneis duobus, Catholicis amicè invitati; me in primis benignè accepit Colonia Gallicæ in eâdem insulâ Præpositus.

Quæcunque apud Barbadoes rara visuntur, hîc etiam reperi, et prætereà non procul à Præfecti sede *Montem Sulphureum*. Et quod admireris magis, *Plantam Virginem* sic dictam, quod minimo digiti contactu, confestim marescat et concidat: quanquàm datâ morâ, reviviscens iterùm assurgat. Placuit mihi in primis *Locusta arbor*, quam suspicio est præbuisse victum S^{to} Joanni Baptistæ;

When the next day dawned, we came to another of the Caribbee Islands, which has received the Spanish name of Guadalupe from the resemblance of its rough mountains, and it is, I trust, under the guardianship of the same Most Holy Virgin Mother. Thence we came to Montserrat about noon, where we learned from a French cutter, that we were not yet safe from the Spaniards' fleet. The inhabitants of Montserrat are Irishmen, who were banished by the English of Virginia, on account of their professing the Catholic faith. Then we came to Mævius, noted for its pestilential air and fevers. After spending one day, we sailed for St. Christopher's Island, where we stayed ten days, having received a friendly invitation from the English governor, and two Captains who were Catholics; the President of the French Colony in the same island received me with especial courtesy.

All the rare things that are to be seen at Barbadoes, I found at this place too, and besides these a *Sulphurous Mountain*, not far from the Governor's house. And what you would admire more, the *Virgin Plant*, so called because at the least touch of the finger, it immediately shrinks and falls in; though, if you give it time, it revives and rises up again. I was especially pleased with the *Locust tree*, which is supposed to have afforded sustenance to St. John the

ulmum adæquat magnitudine, apibus tàm grata, ut libentissimè illi favos suos implicant. Mel, si nomen silvestris demas, neque colore, neque sapore à purissimo quod gustavi melle differt. Fructus etiam, Locustæ nomen retinens, in duriori cortice sex fabarum, siliquis pari, medullam continet mollem, sed tenacem, gustu farinæ similem melle mixtæ; semina fert grandiuscula quatuor vel quinque coloris castanei; horum aliqua terræ inserenda asportavi.

Ac tandem hinc solventes, *caput* quod vocant *consolationis* in Virginiâ tenuimus, 27. Februarii pleni metu, ne quid mali nobis machinarentur Angli incolæ, quibus nostra plantatio ingrata admodum erat. Litteræ tamen quas à Rege et à summo anglia quæstore ad earum regionum præfectum ferebamus, valere ad placandos animos et ea quæ nobis porrò usui futura erant, impetranda. Sperabat enim Præfectus Virginiae hac benevolentia erga nos, faciliùs à fisco Regio, magnam vin sibi debitæ recuperaturum. Sparsum tantum rumorem nunciabant adventare sex naves, quæ omnia sub Hispanorum potestatem redigerent; indigenas, ea propter, omnes in armis esse,

Baptist. It equals the elm in size and is such a favorite with the bees, that they very gladly build their cells in it. The honey, if you forget that it is called wild, does not differ in color or flavor from the purest honey I have tasted. The fruit also, keeping the name of Locust, consists of six beans in a pretty hard shell, like a pod, and contains a meat which is soft but glutinous, tasting like flour mixed with honey; it bears four or five tolerably large seeds, of a chestnut color. I carried some of these with me to plant.

At length, sailing from this place, we reached the *cape*, which they call *Point Comfort*, in Virginia, on the 27th of February, full of apprehension, lest the English inhabitants, who were much displeased at our settling, should be plotting something against us. Nevertheless the letters we carried from the King, and from the high treasurer of England, served to allay their anger, and to procure those things which would afterwards be useful to us. For the Governor of Virginia hoped, that by this kindness toward us, he would more easily recover from the Royal treasury a large sum of money which was due him. They only told us that a rumor prevailed, that six ships were coming to reduce everything under the power of the Spaniards, and that for this reason, all the natives were in arms; this

quod verum (esse) postea experti sumus. Rumor tamen, vereor, ab anglis ortum habuit.

Post octo vel novem dierum benignam tractationem, tertio Martii vela facientes, et in sinum Cosopeak (Chesapeake) invecti cursum ad aquilonem defleximus, ut fluvio *Patomeack* potiremur. Sinus Chesopeack latus decem leucas (30 Millaria Italica) placidè inter littora labitur, profundus quatuor, quinque, sex orgyis, piscibus, cùm favet annus, scatens: jucundiorē æquè lapsum vix invenies. Cedit tamen fluvio *Patomeack*, cui nomen à S^{to} Gregorio indidimus.

Jàm optatâ potiti regione, nomina, pro re natâ, distribuebamus. Et quidem Promontorium quod est ad austrum, titulo S. Gregorii consecravimus (nunc Smith point) aquilonare, S^{to} Michæli (nunc Point Lookout) in honorem omnium angelorum indigitantes. Majus, jucundiusve flumen aspexi nunquàm. Thamesis illi comparatus vix rivulus videri potest: nullis inficitur paludibus, sed solida utrinque terra; assurgunt decentes arborum sylvæ non clausæ vepretis, vel subnascentibus surculis, sed quasi manu laxâ consitæ, ut liberè quadrigam inter medias arbores agitare possis. In ipso ostio fluminis armatos indigenas conspeximus. Eâ nocte ignes totâ regione arserunt; et quoniam nunquàm

we afterwards found to be true. Yet I fear the rumor had its origin with the English.

After being kindly treated for eight or nine days, we set sail on the third of March, and entering the Chesapeake Bay, we turned our course to the north to reach the *Potomeack* River. The Chesapeake Bay, ten leagues (30 Italian miles) wide, flows gently between its shores: it is four, five and six fathoms deep, and abounds in fish when the season is favorable; you will scarcely find a more beautiful body of water. Yet it yields the palm to the Potomeack River, which we named after St. Gregory.

Having now arrived at the wished-for country, we allotted names according to circumstances. And indeed the Promontory, which is toward the south, we consecrated with the name of St. Gregory (now Smith Point,) naming the northern one (now Point Lookout) St. Michael's, in honor of all the angels. Never have I beheld a larger or more beautiful river. The Thames seems a mere rivulet in comparison with it; it is not disfigured with any swamps, but has firm land on each side. Fine groves of trees appear, not choked with briers or bushes and undergrowth, but growing at intervals as if planted by the hand of man, so that you can drive a four-horse carriage, wherever you choose, through the midst of the trees. Just at the mouth of the river, we observed the natives in arms. That night, fires blazed through the whole country,

illis tam magna navis conspecta fuit, nuncii hinc indè missi narrabant *Canoam* insulæ similem; adventasse, tot hominès quot in sylvis arbores. Processimus tamen ad insulas ardearum (Hérons Islands) sic dictas ab inauditis examinibus hujusmodi volucrum. Primam quæ occurrit S^u Clementis^(F) ad quam, nisi vado, non patet accessus propter declive littus. Hic ancillæ quæ ad lavandum exscenderant, inverso lintre, penè submersæ sunt, magnâ parte meorum etiam linteorum deperditâ, jacturâ in his partibus non mediocri.

Abundat hæc insula cedro, saxifragio (sassafras) herbis et floribus ad omnis generis acetaria componenda; nuce etiam sylvestri quæ juglandem fert præduram, spisso putamine, nucleo parvo sed mire grato. Cùm tamen quadringentorum tantum jugerum latitudine, visa est (insula) non ampla satis futura sedes novæ plantationi. Quæsitus est tamen locus Castro (tantùm) ædificando (fortè in ipsâ insulâ) ad prohibendos externos, fluvii commercia, finesque tutandos: is enim erat angustissimus fluminis trajectus.^(G)

Die *annunciationis SS^æ Virginis Mariæ*, anno 1634, (vide superiùs Pag. 1.) primùm in hac

and since they had never seen such a large ship, messengers were sent in all directions, who reported that a *Canoe*, like an island had come with as many men as there were trees in the woods. We went on, however, to Herons' Islands, so called from the immense numbers of these birds. The first island we came to, [we called] St. Clement's Island,^(F) and as it has a sloping shore, there is no way of getting to it except by wading. Here the women, who had left the ship, to do the washing, upset the boat and came near being drowned, losing also a large part of my linen clothes, no small loss in these parts.

This island abounds in cedar and sassafras trees, and flowers and herbs, for making all kinds of salads, and it also produces a wild nut tree, which bears a very hard walnut with a thick shell and a small but very delicious kernel. Since, however, the island contains only four hundred acres, we saw that it would not afford room enough for the new settlement. Yet we looked for a suitable place to build only a Fort (perhaps on the island itself) to keep off strangers, and to protect the trade of the river and our boundaries; for this was the narrowest crossing-place on the river.^(G)

On the day of *the Annunciation of the Most Holy Virgin Mary* in the year 1634, (see above page 1.) we celebrated the mass for the first

insulâ litavimus. in hac cæli regione nunquàm antea id factum. sacrificio peracto, sublatâ in humeros ingenti cruce quam ex arbore dedolaveramus, ad locum designatum ordine procedentes, Præfecto et commissariis ceterisque Catholicis adjuvantibus, Trophæum Christo salvatori ereximus, litanis sanctæ Crucis, humiliter flexis genibus, magnâ animorum commotione, recitatis.

Cùm autem intellexisset Præfectus Imperatori *Pascatawaye* complures parere Regulos, illum adire statuit, ut, explicatâ itineris nostri causâ, et ejus unius conciliatâ voluntate, facilius ad ceterorum animos pateret ingressus. Itaque juncta celoci nostræ (columbæ) alterâ, quam in Virginia conduxerat, et navi (arcâ) in anchoris relictâ, ad S^{tum} Clementem cursu circumacto, ad australem partem fluminis exscendit. Cumque Barbaros ad interiora fugisse comperisset, progressus est ad civitatem quæ à flumine desumpto nomine, Patomeack etiam dicitur,⁽¹⁾ Hic, Regi puero tutor erat Patruus nomine *archihu*, puerique vices in regno habebat, vir gravis et prudens.⁽¹⁾ Is, Patri (Joanni) altham (altham. vid. oliver) qui comes additus erat Præfecto, (me etenim etiam nûm detinebat (Præfectus) ad sarcinas) quædam



time, on this island. This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting, on our bended knees, the Litanies of the Sacred Cross, with great emotion.

Now when the Governor had understood that many Princes were subject to the Emperor of Pascatawaye, he determined to visit him, in order that, after explaining the reason of our voyage, and gaining his good will, he might secure an easier access to the others. Accordingly, putting with our pinnace (the Dove) another, which he had procured in Virginia, and leaving the ship (the Ark) at anchor, he sailed round and landed on the southern side of the river. And when he had learned that the Savages had fled inland, he went on to a city which takes its name from the river, being also called Potomeack.^(H) Here the young King's uncle named *Archihu* was his guardian, and took his place in the kingdom; a sober and discreet man.^(I) He willingly listened to Father (John) Altham, (altham, that is oliver) who had been selected to accompany the Governor, (for he (the Governor) kept me still with the ship's cargo.)

quæ per interpretem Henricum Fleet, (plura vide de isto Pag. 35.) de gentilium erroribus explicanti, libentè aures dabat, suos identidem agnoscens: utque (et cùm) edoctus (est) nos, non belli causâ, sed benevolentia gratiâ, eò appulisse, ut gentem rudem civilibus præceptis imbueremus, et viam ad cælum aperiremus, simul Regionum longin quarum comoda iis impertituros, gratos advenisse monstravit. Interpres erat ex Protestantibus Virginiae. Itaque cùm plura, pro tempore, disserere non posset Pater, promisit se, non ità multò post, reversurum. "Id mihi ex animo accidit, inquit archihù, una mensâ utemur: mei quoque asseclæ pro te venatum ibunt, eruntque inter nos omnia communia."

Hinc itum ad *Pascataway*, ubi omnes ad arma convolarunt. Quingenti circitèr arcubus instructi in littore cùm Imperatore constiterant. Signis pacis datis, Imperator, metu posito, celocem conscendit, et audito nostrorum benevolo, ergà eas gentes animo facultatem dedit, quâ imperii ejus parte vellemus, habitandi.

And when the Father explained, as far as he could through the interpreter, Henry Fleet, (for more concerning this man see page 35) the errors of the heathen, he would, every little while, acknowledge his own: and when he was informed that we had come thither, not to make war, but out of good will towards them, in order to impart civilized instruction to his ignorant race, and show them the way to heaven, and at the same time with the intention of communicating to them the advantages of distant countries, he gave us to understand that he was pleased at our coming. The interpreter was one of the Protestants of Virginia. And so, as the Father could not stop for further discourse at the time, he promised that he would return before very long. "That is just what I wish," said Archihu, "we will eat at the same table; my followers too shall go to hunt for you, and we will have all things in common."

They went on from this place to *Piscatawaye*, where all the inhabitants flew to arms. About five hundred, equipped with bows, had stationed themselves on the shore with their Emperor. But after signals of peace were made, the Emperor, laying aside all apprehension, came on board the pinnace, and when he heard of our friendly disposition towards those nations, he gave us permission to dwell wherever we pleased in his dominions.

Interim dùm Præfectus apud Imperatorem in itinere est, Barbari ad S^{um} Clementem audentiores facti, se vigilibus nostris familiariùs admiscebant. Excubias enim interdù noctuque agebamus, tùm, ut lignatores nostros, tùm ut aphractum quem, tabulis costisque solutim, allatum, ædificabamus, ab repentibus insultibus tutaremur. Voluptati erat audire admirantes singula; in primis, ubinam terrarum tanta arbor excrevisset ex quâ, tàm immensa moles navis dedolaretur: excisam enim arbitrabantur quem admodum Indicæ Canoæ, ex uno aliquo arboris trunco. Tormenta majora attonitos omnes tenebant; haud paullò quippè vocaliora erant stridulis ipsorum arcubus, et tonitruo paria.

Præfectus, socium itineris adhibuerat ad Imperatorem *Henricum Fleet*, Capitaneum ex iis qui in Virginiâ commorantur: hominem Barbaris imprimis gratum, et linguæ locorumque peritum. Hic initio nobis perfamiliaris, deindè *Clayborni* cujusdam sinistris seductus consiliis, infensissimus effectus, indigenarum animos, quâ arte potest, adversum nos accendit. Interim tamen, dùm inter nos amicus ageret, sedem Præfecto monstravit

In the meantime, while the Governor was with the Emperor on this voyage, the Savages at St. Clements, growing bolder began to mingle more freely with our sentinels. For we kept watch by day and night, to guard, from sudden attacks, our men, who were cutting wood, as well as the vessel which we were building, having brought with us the separate planks and ribs. It was pleasant to hear them admiring everything, especially wondering, where in the world a tree had grown large enough to be carved into a ship of such huge size; for they supposed it had been cut out from a single trunk of a tree, like an Indian canoe. Our cannon filled them all with astonishment, as indeed they were not a little louder than their own twanging bows, and sounded like thunder.

The Governor had taken with him as a companion, on his voyage to the Emperor, *Henry Fleet*, a Captain from the Virginia colony, a man especially acceptable to the Savages, well versed in their language, and acquainted with the country. This man was, at first, very intimate with us, afterwards, being misled by the evil counsels of one *Clayborne*, he became very hostile to us, and excited the natives to anger against us, by all the means in his power. In the meantime, however, while he was still on friendly terms with us, he pointed out to the Governor, a spot so charming

qualem vix Europa meliorem, loci benignitate, ostendere potest.

Ex sancto Clemente, circitèr Leucas novem (id est, circitèr 27. Milliaria) progressi, ad aquilonem fluminis,⁽⁷⁾ ostio illapsi sumus, cui à S^{to} Georgio nomen indidimus. Id flumen (vel potiùs maris sinus) ab austro ad aquilonem, ad viginti circiter Milliaria procurrit, antequàm salsedine marinâ exuatur, Thamesi non dissimilis. In ejus ostio duo visuntur sinus, trecentarum navium immensæ molis capaces, sinum unum,^(K) S^{to} Georgio consecravimus, alterum interiùs B^e Virgini Mariæ Læva pars fluminis⁽⁸⁾ sedes erat Regis *yaocomoco* (yaocomico.) Nos ad dexteram⁽⁹⁾ exscendimus⁽¹⁰⁾ et ad mille passus à littore avulsi, civitati designatæ nomen à S. Mariâ posuimus; utque omnem speciem injuriæ, inimicitiarumque occasionem præverteremus, appensis, in commutationem, securibus, asciis, rastris, et mensuris aliquot panni, emimus à Rege triginta terræ illius Milliaria, cui regioni *augusta Carolina* jam nomen est.⁽¹¹⁾

(7) Id est ostium S. Georgii: situm est, et erat, ad aquilonem fluminis *potomack*.

(8) Est ripa orientalis fluminis S^æ Mariæ, ab aquilone decurrentis.

(9) ad dexteram sinûs S. Ignatii, relictâ illic navi, donec sedis fixæ locum pedibus vel celoce explorarint: et quidem eam invenerunt, ad mille passus, a lævo littore fluminis S^æ Mariæ.

(10) Fortè ad locum promontorium *Chancellor point*.

(11) Nunc dicitur "St. Mary's county."

in its situation, that Europe itself can scarcely show one to surpass it.

Going about nine leagues (that is about 27 miles) from St. Clement, we sailed into the mouth of a river, on the north side of the Potomac,⁽⁷⁾ which we named after St. George. This river, (or rather, arm of the sea,) like the Thames, runs from south to north about twenty miles before you come to fresh water. At its mouth are two harbors, capable of containing three hundred ships of the largest size. We consecrated one of these⁽⁸⁾ to St. George: the other, which is more inland, to the Blessed Virgin Mary.

The left side of the river⁽⁹⁾ was the abode of King *Yaocomico* (Yaocomico.) We landed⁽¹⁰⁾ on the right-hand side,⁽¹⁰⁾ and going in about a mile from the shore, we laid out the plan of a city, naming it after St. Mary. And, in order to avoid every appearance of injustice, and afford no opportunity for hostility, we bought from the King thirty miles of that land, delivering in exchange, axes, hatchets, rakes, and several yards of cloth. This district is already named *Augusta Carolina*.⁽¹¹⁾

(7) That is, the mouth of the St. George: it is, and was situated, on the north side of the Potomack River.

(8) The eastern bank of St. Mary's River which flows from the North.

(9) On the right-hand side of the Bay of St. Ignatius, leaving the ship there until they went, either on foot or in the pinnace, and found a place for a permanent settlement, and this indeed they found about a mile from the left bank of St. Mary's River.

(10) Perhaps near the Promontory called *Chancellor point*.

(11) It is now called St. Mary's County.

Susquehanoes gens bellis assueta, Regi *yaocomico* præ ceteris infesta, frequentibus incursibus, omnem depopulatur agrum, et incolas, ad alias quærendas sedes periculî metu adegit. Hæc causa est cur, tàm promptè partem ejus regni impetravimus. Deo viam Legi suæ et Lumini æterno, his adminiculis, aperiente, migrant alii atque alii quotidie, nobisque relinquunt domos, agros, novalia. Id profectò miraculo simile est, homines barbaros, paucis antè diebus, in armis adversum nos paratos tàm facilè se nobis velut agnos permittere, nobis se, suaque tradere. Digitus Dei est hîc; et magnum aliquod emolumentum huic Nationi meditatur Deus. Paucis tamen quibusdam permittitur sua inter nos habitatio in annum proximum. Tùm verò liber nobis relinquendus est ager.

Indigenæ staturâ sunt procerâ et decenti; cute à naturâ, subfuscâ, quam colore plerumque rubeo, mixto oleo, inficientes, ut culices arceant, tetriorem reddunt, commodo suo magis intenti quam decori. Vultum aliis etiam coloribus deturpant, à naso sursum, cærulei, deorsum rubicundi, vel e contrâ, variis, et sane fœdis, terrificisque modis. Et quoniam barbâ, in ultimam propè

The *Susquehanoes*, a tribe inured to war, the bitterest enemies of King *Yaocomico*, making repeated inroads, ravage his whole territory, and have driven the inhabitants, from their apprehension of danger, to seek homes elsewhere. This is the reason why we so easily secured a part of his kingdom: God by this means opening a way for His own Everlasting Law and Light. They move away every day, first one party and then another, and leave us their houses, lands and cultivated fields. Surely this is like a miracle, that barbarous men, a few days before arrayed in arms against us, should so willingly surrender themselves to us like lambs, and deliver up to us themselves and their property. The finger of God is in this, and He purposes some great benefit to this nation. Some few, however, are allowed to dwell among us until next year. But then the land is to be left entirely to us.

The natives are very tall and well proportioned; their skin is naturally rather dark, and they make it uglier by staining it, generally with red paint mixed with oil, to keep off the mosquitoes, thinking more of their own comfort than of appearances. They disfigure their countenances with other colors too, painting them in various, and truly hideous and frightful ways, either a dark blue above the nose, and red below, or the reverse. And as they live almost to extreme old

ætatem, carent, pigmentis barbam simulant, lineis varii coloris ab extimis labiis ad aures productis. Cæsariem quam plerumque nigram nutriunt, in nodum, ad sinistram aurem circumductam vittâ restringunt, addito aliquo, quod apud ipsos in pretio sit, monili. Quidam in fronte præferunt piscis figuram cupream. Colla muniunt vitreis globulis filo insertis, more torquium; quanquàm hi globuli viliores apud ipsos esse incipiunt, et commercio minùs utiles.

Vestiuntur, ut plurimum, pelle cervinâ vel similis generis velo, quod à tergo fluit in modum pallii. Cincti ad umbilicum perizomatis, cetera nudi. Impubes pueri puellæque, nullâ re tecti vagantur. Plantis pedum velut cornu duris, spinas tribulosque calcant illæsi. Arma sunt, arcus et sagittæ duos cubitos longæ, cornu cervino, vel albo præacutoque silice armatæ.—Has tantâ arte librant, ut passerem eminùs medium configant. utque se ad peritiam exerceant, *locum* (sic; fortè telum) in sublime jaciunt, tùm impulsam nervo sagittam (telo) infigunt antequàm decidat. Arcu quoniam non admodùm contento utuntur, metam longè positam ferire non possunt. His armis vivunt, et quotidie per agros

age without having beards, they counterfeit them with paint, by drawing lines of various colors from the extremities of the lips to the ears. They generally have black hair, which they carry round in a knot to the left ear, and fasten with a band, adding some ornament, which is in estimation among them. Some of them wear on their foreheads the figure of a fish, made of copper. They adorn their necks with glass beads, strung on a thread like necklaces; though these beads are getting to be less valued among them and less useful for trade.

They are clothed, for the most part, in deer skins or some similar kind of covering, which hangs down behind like a cloak. They wear aprons round the middle, and leave the rest of the body naked. The young boys and girls go about with nothing on them. The soles of their feet are as hard as horn, and they tread on thorns and briers without being hurt. Their arms are bows, and arrows three feet long, tipped with stag's horn, or a white flint sharpened at the end. They shoot these with such skill that they can stand off and hit a sparrow in the middle; and in order to become expert by practice, they throw a spear up in the air, and then send an arrow from the bow string and drive it into the spear before it falls. But since they do not string the bow very tight, they cannot hit a mark at a great distance. They live by means of these

et sylvas sciuros, perdices, pullos indicos, ferasque venantur. Horum enim omnium ingens est copia, quanquàm nondùm nobis ipsi expedire alimenta venatu audeamus, metu insidiarum.

Domos habitant, ovali formâ oblongâ constructas novem vel decem pedes altas. In has lumen à tecto admittitur fenestrâ cubitali; illa etiam fumo auferendo inservit, nam ignem medio in pavimento accendunt et circâ ignem dormiunt. Reges tamen et principes viri, sua habent velut conclavia, et lectum quatuor fulcris in terram adactis, et asseribus superpositis in stratum. Mihi et Sociis, ex his casulis una obtigit, in quâ sat, pro tempore, commodè habemur, donec ædificia parentur laxiora. Illam, primùm Marylandiæ sacellum dixeris, quanquàm haud paulò decentiùs instructum quàm cùm ab Indis habitabatur. Proximâ navigatione, si Deus cœptis annuat, non deerunt nostris, quæ ceteris in domibus sunt usui necessaria.

Genti indoles ingenua est et læta, et quæ rem probè capiat, cùm proponitur; gustu excellunt et odoratu; visu etiam Europæos superant. Victitant plerumque pulte quem *Pone* et *omini* appel-

weapons, and go out every day through the fields and woods, to hunt squirrels, partridges, turkeys, and wild animals. For there is an abundance of all these, though we ourselves do not yet venture to procure food by hunting, for fear of ambushes.

They live in houses built in an oblong, oval shape. Light is admitted into these, through the roof, by a window a foot and a-half long; this also serves to carry off the smoke, for they kindle the fire in the middle of the floor, and sleep around the fire. Their kings, however, and chief men have private apartments, as it were, of their own, and beds, made by driving four posts into the ground, and arranging poles above them horizontally. One of these cabins has fallen to me and my associates, in which we are accommodated well enough for the time, until larger dwellings are provided. You would call this the first chapel of Maryland, though it is fitted up much more decently than when the Indians lived in it. At the next voyage, if God favors our undertaking, our house shall not be destitute of those things, which are found useful in others.

The race are of a frank and cheerful disposition, and understand any matter correctly when it is stated to them: they have a keen sense of taste and smell, and in sight too, they surpass the Europeans. They live, for the most part, on a kind of paste, which they call *Pone*, and *Omini*,

lant; utraque ex tritico (indico) conficitur adduntque interdum piscem, vel quod venatu, aucupioque assecuti sunt. Cavent sibi quam maximè à vino et potionibus calidis (crematis) neque adducuntur facilè ut eas degustent, nisi quos angli suis vitiis infecerint. Quod ad castitatem attinet, fateor me nondum advertisse in viro vel feminâ actionem ullam quæ vel levitatem saperet: quotidie tamen nobiscum et apud nos sunt, et nostro gaudent uti consortio. Accurunt sponte, vultu ad hilaritatem composito, et offerunt quæ venati vel piscati fuerint; cibos etiam aliquando, et ostrea cocta vel arsa.⁽¹²⁾ . . . idque paucis invitati, linguæ, ipsis vernaculæ, verbis quæ per signa hactenus utcumque didicimus. Plures ducunt uxores; integram tamen servant fidem conjugalem. Mulierum aspectus gravis est et modestus.

In universum liberales nutriunt animos: quicquid beneficii contuleris, rependunt. Nihil temerè decernunt, aut subito arrepti motu animi, sed ratione; ideò cum quidquam momenti aliquandò proponitur, silent aliquantulum cogitabundi; tùm

⁽¹²⁾(aliquid deest) Ex gratia: "nostræ etiam mensæ assident," idque

both of which are made of Indian corn; and sometimes they add fish, or what they have procured by hunting and fowling. They are especially careful to refrain from wine and warm drinks, and are not easily persuaded to taste them, except some whom the English have corrupted with their own vices. With respect to chastity, I confess that I have not yet observed, in man or woman, any act which even savored of levity, yet they are daily with us and among us, and take pleasure in our society. They run to us of their own accord, with a cheerful expression on their faces, and offer us what they have taken in hunting or fishing; sometimes also they bring us food, and oysters boiled or roasted,⁽¹²⁾ and this they do, when invited in a few words of their own language, which we have hitherto contrived to learn by means of signs. They marry several wives, yet they keep inviolate their conjugal faith. The women present a sober and modest appearance.

They cherish generous feelings towards all, and make a return for whatever kindness you may have shown them. They resolve upon nothing rashly, or while influenced by a sudden impulse of the mind, but they act deliberately, therefore, when anything of importance is proposed at any time, they think it over for a while in silence; then

⁽¹²⁾ (Something is wanting here) for instance: "they often come to our table," and this they do. . . .

aiunt breviter, aut negant; et propositi sunt tenacissimi. Hi profecto, si semel præceptis Christianis imbuantur: et quidem nihil obstare videtur præter linguæ his regionibus usitatæ defectum, virtutis humanitatisque cultores egregii evadent. Miro tenentur desiderio civilis conversationis Europæorumque indumentorum. Jamque pridem vestibus fuissent usi, ni avaritia mercatorum obstitisset qui pannos nisi castore non commutant. Castorem verò unusquisque venari non potest. absit ut horum avaritiam imitemur!

Idiomatis ignoratio facit ut, quid porrò de Religione sentiant, nondùm constet. Interpretibus Protestantibus minùs fidimus: hæc (solùm) pauca raptim didicimus. Unum Deum Cæli agnoscunt, quem Deum nostrum vocant; nullum tamen exterum honorem illi exhibent. Omni verò ratione placare conantur phantasticum quemdam spiritum, quem *Ochre* nominant, ut ne noceat; frumentum et ignem, ut audio, colunt, ut Deos humano generi mirè beneficos. Hanc cerimoniam quidam è Nostri in templo *Barchuxem* vidisse se narrant. Die

they speak briefly for or against it: they are very tenacious of their purpose. Surely these men, if they are once imbued with Christian precepts, (and there seems to be nothing to oppose this, except our ignorance of the language spoken in these parts,) will become eminent observers of virtue and humanity. They are possessed with a wonderful longing for civilized intercourse with us, and for European garments. And they would long ago have worn clothing, if they had not been prevented by the avarice of the merchants, who do not exchange their cloth for anything but beavers. But every one cannot get a beaver by hunting. God forbid that we should imitate the avarice of these men!

On account of our ignorance of their language, it does not yet appear what ideas they have besides, about Religion. We do not put much confidence in the Protestant interpreters: we have (only) hastily learned these few things. They acknowledge one God of Heaven, yet they pay him no outward worship. But they strive in every way to appease a certain imaginary spirit, which they call *Ochre*, that he may not hurt them. They worship corn and fire, as I hear, as Gods that are very bountiful to the human race. Some of our party report that they saw the following ceremony in the temple at (of?) *Barchuxem*. On an appointed day, all the men and women of every

constituto à pluribus pagis convenere circà ingentem ignem omnes omnium ætatum viri feminæque; proximè ad ignem stabant juniores; ponè illos, provectiores. Tunc adipe cervinâ in ignem conjectâ, sublatisque in cælum manibus et vocibus, clamabant: *yaho yaho*. Intervallo facto profert unus aliquis benè magnam peram; in perâ est tubus et pulvis, quem *Potu* nominant. Tubus est, quali Nostrates utuntur ad *exsugendum* fumum Tabaci, sed multò majori: igitur pera circà ignem fertur, sequentibus pueris et puellis, et voce satis gratâ alternantibus *yaho yaho*. Circulo peracto, eximitur tubus è perâ et pulvis *Potu* in singulos adstantes distribuitur; cujus in tubo accensi fumum, quisque exsugens, membra corporis sui singula perflat, consecratque. Plura non licuit discere, nisi quod videantur notitiam aliquam habuisse Diluvii quo mundus periit propter scelera hominum.

Uno tantùm mense hìc fuimus: itaque cetera proximæ navigationi servanda sunt. Illud assero solum videri in primis fertile; fraga, vites, saxifragium, glandes, juglandes passim densissimis in sylvis calcamus. Nigra et molis terra, unius

age, from several districts, gathered together round a large fire; the younger ones stood nearest the fire, behind these stood those who were older. Then they threw deer's fat on the fire, and lifting their hands to heaven, and raising their voices, they cried out *Yaho! Yaho!* Then making room, some one brings forward quite a large bag: in the bag is a pipe and a powder which they call *Potu*. The pipe is such a one as is used among us for smoking tobacco, but much larger; then the bag is carried round the fire, and the boys and girls follow it, singing alternately with tolerably pleasant voices, *Yaho, yaho*. Having completed the circuit, the pipe is taken out of the bag, and the powder called *Potu* is distributed to each one, as they stand near; this is lighted in the pipe, and each one, drawing smoke from the pipe, blows it over the several members of his body, and consecrates them. They were not allowed to learn anything more, except that they seem to have had some knowledge of the Flood, by which the world was destroyed, on account of the wickedness of mankind.

We have been here only one month, and so the remaining particulars must be kept for the next voyage, but this I do say that the soil seems remarkably fertile: in passing through the very thick woods, at every step we tread on strawberries, vines, sassafras, acorns, and walnuts.

pedis crassitudine, insternitur pingui et rubenti argillâ; præcelsæ ubique arbores, nisi ubi à paucis cultus ager. Copia fontium potum subministrat. animalia nulla apparent præter cervos, castorem et sciuros qui lepores Europæos adæquant. Infinita vis avium est versicolorum, ut aquilarum, ardearum, cynorum, anserum, perdicum, anatum. Ex quibus conjectura est non deesse regioni, quæ vel commodis vel voluptati habitantium subserviant.

Nulla subscriptio in excerptis à P. Gul. McSherry.

Certum est, ex præcedenti paragrapho has litteras datas fuisse ex coloniâ ad S^{te} Mariæ (quæ fuit prima sedes exulum) exeunte aprili 1634.

The soil is dark and not hard, to the depth of a foot, and overlays a rich, red clay. There are lofty trees everywhere, except where the land has been cultivated by a few persons. Numerous springs furnish a supply of water. No animals are seen except deer, beavers and squirrels, which are as large as the hares of Europe. There is an infinite number of birds of various colors, such as eagles, cranes, swans, geese, partridges and ducks. From these facts, it is inferred that the country is not without such things, as contribute to the prosperity or pleasure of those, who inhabit it.

There is no subscription to the extracts made by Father William McSherry.

It is certain, from the preceding paragraph, that this letter was written from the Colony, at St. Mary's, (which was the first settlement of the emigrants,) in the latter part of April, 1634.

DECLARATIO

COLONIÆ DOMINI BARONIS DE BALTIMORO, (IS EST CECILIUS, GEORGII
PRIMI FILIUS,) IN TERRA Mariæ PROPE VIRGINIAM: QUA INGE-
NIUM, NATURA ET CONDITIO REGIONIS, ET MULTIPLES
EJUS UTILITATES AC DIVITIÆ DESCRIBUNTUR.

A QUO SCRIPTA, ET AD QUEM DIRECTA?

Provincia est propè Coloniam Anglicanam in Virginiâ, quam honoris causâ à Mariâ⁽¹³⁾ Coniuge suâ, Serenissimus Rex Angliæ⁽¹⁴⁾ terram Mariæ vel Marylandiam voluit appellari. Hanc nuper Provinciam idem Serenissimus Rex, pro suâ magnificentiâ, mense Junii, 1632, Domino Baroni (de Baltimo) de Baltimore et hæredibus suis in perpetuum donavit; quam donationem publico totius regni sigillo munivit, ac ratam habuit. Idcirco Illustrissimus Baro jàm statuit in eam regionem coloniam ducere: *Primò* et præcipuè ut, in eandem ac loca finitima, Lucem Evangelii ac Veritatis⁽¹⁵⁾ invehat, quò nullam hactenùs veri Dei notitiam affulsisse compertum est, *tùm* eo etiam consilio ut

(13) Appellabatur nomine *Henriettæ Mariæ*.

(14) Carolus nomine 1^{us}.

(15) Catholicæ.

AN ACCOUNT

OF THE COLONY OF THE LORD BARON OF BALTIMORE, (CECIL, SON OF
THE 1ST GEORGE,) IN MARYLAND, NEAR VIRGINIA: IN WHICH
THE CHARACTER, QUALITY AND STATE OF THE COUNTRY,
AND ITS NUMEROUS ADVANTAGES AND SOURCES
OF WEALTH ARE SET FORTH.

BY WHOM WRITTEN, AND TO WHOM DIRECTED?

This province is near the English Colony in Virginia, and has been named, in accordance with the wish of His Most Serene Highness, King of England,⁽¹³⁾ the land of Maria or Maryland, in honor of Maria, his wife.⁽¹⁴⁾ The same Most Serene King, out of his own noble disposition, recently, in the month of June, 1632, gave this Province to the Lord Baron of Baltimore and his heirs forever; and this gift he has confirmed and ratified by the public seal of his whole kingdom. Therefore the Most Illustrious Baron has already determined to lead a colony into those parts. *First* and especially, in order that he may carry thither and to the neighboring places, whither it has been ascertained that no knowledge of the true God has as yet penetrated, the Light of the Gospel and the Truth;⁽¹⁵⁾ *then*, also with this intent, that all the associates

⁽¹³⁾Charles the First.

⁽¹⁴⁾It was named after Henrietta Maria.

⁽¹⁵⁾The Catholic Truth.

socii omnes itinerum ac laborum in partem quæstus et honoris vocentur, Regisque imperium latius propagetur.

Eam in rem, navigationis comites, cùm eos qui fortunæ aleam secum sint tentaturi, tum alios etiam, omni festinatione et diligentia conquirunt. Quippè, re totâ accuratè consideratâ, et Virorum usu ac prudentiâ præstantium consilio adhibito, omnia tùm commoda, cùm incommoda quæ alias hactenùs colonias vel promoverant, vel impedierant, sedulò jam studiosèque perpendit; repperitque nihil quod consilium suum non magnoperè probaret ac successum sponderet felicissimum. Nam, et scripta quæ post se reliquit Nobilissimus Pater^(L) testis oculatus ac locuples^(M) ac fide dignissimus, quæque constanter referunt qui ad nos indè, vel haud procul indè commeant quotidie; tùm quæ verissimè^(N) scripsit ac in lucem edidit Capitanus Smithæus qui primus eam terram aperuit, mira sane et propè inaudita de soli illius fertilitate excellentiâque commemorat—accedit etiam innumerabilium hominum qui hîc (Londini) versantur, quique in eas oras undè aliquandò venerant, reversuri sunt, communis consensus ac testimonium qui, quæ litteris mandavit Smithæus uno ore comprobant atque confirmant.

of his travels and toils may be invited to a share in the gain and honor, and the empire of the King be more widely extended.

For this purpose, he is seeking, with all speed and diligence, for men to accompany him on this voyage, both such as intend to try their fortunes with him, and others also. Indeed, after attentively considering the whole matter, and taking the advice of men, distinguished for their experience and wisdom, he has now weighed, with great care, all the advantages, as well as disadvantages, which have hitherto advanced or hindered other colonies; and found nothing which does not tend strongly to confirm him in his design, and promise him the most prosperous success. For, both the writings which his Most Noble Father^(L) has left behind him—an eye-witness,^(M) reliable and worthy of all credit—and the constant reports of those men who come to us every day from that country, or places not far from it; and besides, the very faithful account^(N) written and published by Captain Smith, who first discovered the country—what he says of the fertility and excellence of its soil is truly wonderful and almost incredible—add to these also the unanimous agreement and testimony of numbers of men, living here (in London) who formerly came from those countries, and intend to return there; and who, with one voice, verify and confirm what Smith has written.

Quapropter Nobilissimus Baro circà medium Septembrem proximè insequentem, in ea loca, Deo adjuvante, vela facturus est: iisque, quos sibi, in tàm præclaro incepto, socios ac adiutores nactus fuerit, cumulatissimè multa ac largissimè pollicetur.

Quorum id primum ac præcipuum est (ut omit-tam honoris ac loci dignitates, quæ honori, virtuti, fortitudini, rebusque gestis liberalitèr ac honorificè tribuantur) ut quicumque (100) centum Libras anglicanas ad quinque viros transportandos (quod satis erit tum ad arma, tum ad instrumenta, tum ad vestes et ad alias res necessarias) numerabit, sive ipsis visum fuerit se nobis adjungere, seu viros, pecuniamque iis, quibus hoc munus impositum fuerit, sive alteri cuivis commiserit ut eorum curam gerat, et divisionem agrorum recipiat: suis omnibus, suisq hæredibus in perpetuum possessio agri boni (200) ducentorum jugerum assignabitur—ad hæc, si in primâ expeditione, socios se præstiterint operamq navârint, partem quoque suam haud exiguam in fructuosâ mercaturâ,—de quâ postea—aliisque privelegiis obtinebunt: de quibus, cùm ad prædictum Baronem venerint, accuratiùs fient certiores. Quod autem antea dictum est de 100 Libris anglicanis, hoc etiam de minore seu majore summâ pecuniæ, pro ratâ portione ab uno

Wherefore the Most Noble Baron intends, by the aid of God, to sail for those parts, about the middle of next September: and to those whom he shall find to accompany and assist him in so glorious an undertaking, he offers many inducements, in the most generous and liberal spirit.

Of which this is the first and most important, (to say nothing of those rewards of station and preferment, which are liberally given in honor of worth, valor, fortitude, and noble deeds,) that whoever shall pay a hundred pounds, to carry over five men, (which will be enough for arms, implements, clothing, and other necessaries;) whether they shall think best to join us themselves, or intrust the men and money to those, who shall have charge of this matter, or to any one else, to take care of them and receive a share of the lands: to all the men so sent, and to their heirs forever, shall be allotted the right to two hundred acres of good land. Besides this, if, in the first expedition, they prove themselves faithful followers, and do good service, they shall receive no small share in the profits of trade—of which hereafter—and in other privileges: concerning which they will be more fully informed, when they come to the aforesaid Baron. Moreover, as to what was said before concerning a hundred pounds, this shall also be understood, in proportion, of a smaller or larger sum of money, whether

separatim aut à pluribus simul collatâ atque præstitâ intelligetur.

Consilium primum ac summum Illustrissimi Baronis est, quod aliorum etiam, qui in eâdem^(o) navi fuerint, esse debet, ut in terrâ tâm frugiferâ, non tâm frugum atque arborum, quàm Religionis ac pietatis semina spargantur. Consilium enim verò dignum Christianis, dignum *angelis*, dignum *anglis*, quo nobilius nullum aut gloriosius, tot antiquis Anglia victoriis nobilitata, suscepit. Ecce regiones sunt albæ ad messem, paratæ ad Evangelii semen gremio fructifero recipiendum. Indè ipsi mittunt undique nuntios,^(p) ad conquirendos idoneos homines qui incolas doctrinâ salutarî instruunt ac sacro fonte regenerent—adsunt etiam hoc ipso tempore in urbe, qui se vidisse testantur Legatos à suis Regibus hanc ob causam ad urbem Jacobi (Jamestown) in Virginiâ missos, infantesque in Novam angliam delatos, ut aquis salutaribus abluerentur. Cui ergo dubium esse poterit, quin hoc uno tâm glorioso opere multa animarum millia ad Christum traducantur? opus appello gloriosum animarum auxilium ac salutem: opus enim erat Christi Regis Gloriæ—Ceterùm, cùm omnibus idem ardor animi ac mentis altitudo non sit, ut nihil nisi divina spectent, nihil nisi cælestia intu-

given by one man, or contributed and furnished by several together.

The first and most important design of the Most Illustrious Baron, which also ought to be the aim of the rest, who go in the same ship,^(o) is, not to think so much of planting fruits and trees in a land so fruitful, as of sowing the seeds of Religion and piety. Surely a design worthy of Christians, worthy of *angels*, worthy of *Englishmen*. The English nation, renowned for so many ancient victories, never undertook anything more noble or glorious than this. Behold the lands are white for the harvest, prepared for receiving the seed of the Gospel into their fruitful bosom. They themselves are everywhere sending out messengers,^(p) to seek after fit men to instruct the inhabitants in saving doctrine, and to regenerate them with the *sacred* water. There are also men here in the city, at this very time, who declare that they have seen Ambassadors, who were sent by their Kings, for this same purpose; to Jamestown in Virginia; and infants brought to New England to be washed in the saving waters. Who then can doubt, that by one such glorious work as this, many thousands of souls will be brought to Christ? I call the work of aiding and saving souls glorious: for it was the work of Christ, the King of Glory. For the rest, since all men have not such enthusiastic souls and noble minds, as to think of nothing but divine

éantur, quia plurimi potiùs voluptates, honores, opes : 1 : quasi adamantes (quàm Christi : 1 :^(Q) Gloriam adament) occultâ quadam vi, seu apertâ magis (et) singulari Numinis prudentiâ factum est, ut hoc unum opus, omnia hominum incitamenta, omnia (omnis) generis emolumenta complecteretur.

In confesso est situm regionis optimum esse ac cominodissimum, quippè quæ ad 38 vel 40 gradum porrigitur, situ loci, Hispali, Siciliae, Jerusalem, et optimis Arabiae felicitis plagis et climæ (climati) haud absimilis. Aër serenus ac mitis, nec ardoribus Floridae, vel antiquae Virginiae infestus, nec Novae angliae frigoribus exustus, sed mediam quamdam inter utramque temperiem obtinet: utriusque fruitur bonis ac mala nescit. Ab oriente, oceano alluitur; ab occidenti, infinito propè continenti objacet, qui in mare Chinense protenditur. Duo aestuaria sanè magna: utrinque sinus, piscium fœcundissimi; alterum cui nomen Chespeack 1,200 Passuum latum, binisque interfusum Regionibus ab austro, centum et sexaginta millia passuum, in aquilonem volvitur: magnarum capax navium, discretum variis, amplis ac pascuosis insulis, in quibus piscium quos *largos*⁽¹⁶⁾ vocant, copiosa piscatio.

(16) Alosa, i. e. Shad

things, and to consider nothing but heavenly things; because most men are more in love, as it were, with pleasures, honors, and riches, (than with the Glory of Christ;)⁽⁹⁾ it was ordained by some hidden influence, or rather by the manifest (and) wonderful wisdom of God, that this one enterprise should offer to men every kind of inducement and reward.

It is acknowledged that the situation of the country is excellent and very convenient, as it extends to the 38th or 40th degree of latitude, and is in location and climate not unlike Spain, Sicily, Jerusalem, and the best parts of Arabia Felix. The climate is serene and mild, not oppressively hot like that of Florida and old Virginia, nor bitter cold like that of New England: but preserves, so to speak, a middle temperature between the two, and so enjoys the advantages, and escapes the evils, of each. On the east it is washed by the ocean; on the west it borders upon an almost boundless continent, which extends into the Chinese Sea. There are two very large arms of the sea, both of them bays abounding in fish; one of these, named the Ches-peack, is 1,200 paces wide, and spread out between two districts, runs northward a hundred and sixty miles. It is navigable for large ships, and is interspersed with various large islands suitable for grazing; and at these islands can be caught, in the greatest abundance, the fish called *shad*.⁽¹⁶⁾

⁽¹⁶⁾ Shad.

Alterum appellant Pilaware⁽¹⁷⁾ ubi integro anno asellorum (Codfish) piscatio est, sed non adeò commoda nisi mensibus frigidioribus; nàm calidiores sale condiri vetant. Ac hæc quidem tanta piscandi copia hinc fit, quod ventus qui a Canariis inter aquilonem et orientem constantè spirat, volvit oceanum simulque pisces in æstuarium Mexicanum: ubi cùm nec in orientem nec austrum evolvi datur, magno impetu in aquilonem pellitur, perque oras Floridæ, Virginiae, Marylandiæ, novæ Angliæ magnam secum multitudinem piscium everrit, qui dùm cœtos fugiunt, ad loca vadosa confugiunt ubi facilius à piscatoribus capiuntur.

Flumina sunt varia atque inclyta, quorum præcipuum attomeck (Patowmeck, Potomac) appellant, navigationi opportunum, 140 millia Passuum influens in orientem, ubi commercium cum Indis tam quæstuosum habetur, ut mercator quidam 40,000 aureorum pretio, pelles Castorum ultimo anno convexerit; ac mercaturæ labor trigesimo fœnore compensatur.

In planitie ac apertis campis, copia graminis magna: sed regio majori ex parte nemoribus opaca: quercus juglandes⁽¹⁸⁾ frequentissimæ: ac quercus⁽¹⁹⁾ quidem ità rectæ ac proceræ ut trabes indè fieri possint altæ 60 pedum, latæ 2 et dimi-

(17) Delaware.

(18) Hickory trees.

(19) Oaks.

The other they call the Pilaware,⁽¹⁷⁾ in which cod-fish are caught all the year round; but the most convenient time to catch them is in the colder months, for the warm weather interferes with salting them. Now this great abundance of fish arises from the following cause: the wind, which uniformly blows from the Canaries to the north-east, drives the water of the ocean, and, with it, the fish into the Gulf of Mexico; from which, since there is no escape for it either to the east or the south, it is driven with great force towards the north, and carries with it large numbers of fish along the shores of Florida, Virginia, Maryland, and New England. These, flying from the larger fish, take refuge in shallow places, where they are more easily caught by the fishermen.

There are various notable rivers. The chief of these they call the Attomeck, (Potomac,) a navigable river running eastward 140 miles, where there is such a lucrative trade with the Indians, that a certain merchant in the last year, exported beaver skins to the value of 40,000 gold crowns, and the profit of the traffic is estimated at thirty fold.

On the plains and in the open fields there is a great abundance of grass; but the country is, for the most part, thickly wooded. There are a great many hickory trees, and the oaks are so straight and tall, that beams, sixty feet long and 2½ feet

⁽¹⁷⁾ Delaware.

dium. Cypressi⁽²⁰⁾ etiam antequam ramos emittant ad 80 pedes eriguntur: truncum vix tres viri extentis brachiis metiuntur: mori⁽²¹⁾ frequentissimæ ad escam Bombycum. Invenitur etiam granum^(R) sericum quod Lusitani *L'ove de l' Hierva* vocant. Alni, fraxini, castaneæ haud impares iis quas Hispania, Italia, Gallia ferunt: Cedrique æquales iis quibus Libanus gloriatur.

Quid dicam de Pinu, Lauro, abiete, Saxoprasso⁽²²⁾ et reliquis, cum variis etiam arboribus quæ balsama et gummi odorifera reddunt? arbores, ad omnia utilissima: ad architecturam ad rem nauticam, (ad) opus tabulatum, ad picem, resinam, (seu) liquidam picem, terebinthum, simagma () odoromata, Kataplasmata conficienda; sylvam autem perviam, non horridam spinis aut arbustis: sed ad partum bestiis, hominibus ad voluptatem, à naturâ factam; adsunt vites ubertate (mirâ) ex quibus vinum exprimi potest; (baccæ) quædam cerasis pares⁽²³⁾ quarum humor crassus et unguinosus. Incolæ Mesamini⁽²⁴⁾ vocant cerasa prunis Damascenis æqualia: groscularia⁽²⁵⁾ nostris similima. Tria sunt genera prunorum. Mora, castaneæ, juglandes itâ abundant, ut varias ad escas

(20) Cypress trees.

(21) Mulberry trees.

(22) Sassafra.

(23) Fox Grapes.

(24)

(25)

wide, can be made of them. The cypress trees also grow to a height of 80 feet, before they have any branches, and three men with arms extended can barely reach round their trunks; and there are plenty of mulberry trees to feed silkworms. The Chinese grain, which the Portuguese call *L'ove de l'Hierva* (?) is also found there. There are alder, ash and chestnut trees, as large as those which grow in Spain, Italy, and France; and cedars equalling those which Libanus boasts of.

Why should I speak of the Pine, Laurel, Fir, Sassafras, and the other trees, with various kinds besides, which yield balsam and fragrant gums? trees useful in every way, for building, ship-building, for making planks, for pitch, rosin (or) tar, turpentine, simagma, for making perfumes, and plasters. The woods moreover are passable, not filled with thorns or undergrowth, but arranged by nature for the production of animals, and for affording pleasure to man. There are vines of wonderful fruitfulness, from which wine can be made, and a kind of berries, as large as cherries, the juice of which is thick and oily.⁽²³⁾ The inhabitants call the cherries, which equal the plums of Damascus, (damsons,) Mesamin. There are gooseberries just like ours. There are three kinds of plums. Mulberries, chestnuts, and walnuts, are so plentiful that they are used, in various ways,

(23) Fox Grapes.

adhibeantur. Fraga et Rubos Idæos⁽²⁶⁾ ibidem invenias.

De piscibus, qui sequuntur etiamnùm in notitiam venerunt: Sturiones, Trurcices⁽²⁷⁾ Phocana, Aristoci, Squillæ, Torpedines, Trutæ, Milanarætrium generum; Erichini, Phebelliones, albi Salmones, Chonchæ, Cochleæ, et alii id genus innumeri nominum et generum ignoti.

Ceterùm tanta porcorum et cervorum copia est, ut molestiæ potiùs quàm commodo sint; Vaccæ etiam innumerabiles et bubuli ad onera et escas idonei: præter alia quinque genera magnarum bestiarum nobis ignota, quæ finitimi ad mensam adhibent. Oves, vel *hinc*⁽²⁸⁾ vel à Canariis petendæ, asini item ac muli.

Equis, tauris, vaccisque sylvestribus plena sunt proxima nemora; ex quorum (animalium) (pelli-bus) parte eâ, quæ occidentem spectat in Novam Mexico, quotannis 5 vel 6 millia deportantur Hispalim. Caprarum (sylvestrium) quantùm visum fuerit peti poterit à finitimis. Adde huc (his) mures odoratos, Cinoros,⁽²⁹⁾ castores fibros, (castores, fibros) Martieles⁽³⁰⁾ curculiones, non tamen ut nostri, ovis et gallinis infestos (mustelas.) Inter volucres aquilæ voracissimæ, accipitrum varia genera

(26) Raspberries.

(29)

(27) Haleces?

(30) Martes Zibeliney.

(28) i. e. ab Europâ.

for food. Strawberries and Raspberries are also to be found there.

Of the fishes the following kinds are already known: Sturgeons, Trurcices, (Herrings, (?)) Porpoises, (?) Aristoci, Shrimps, Skates, Trouts, three kinds of Milinaræ, Erichini, Phebelliones, White Salmon, Mussels, Perinwinkles, and numberless others of that sort, the names and species of which are unknown.

For the rest, there are such numbers of swine and deer, that they are rather an annoyance, than an advantage. There are also vast herds of cows, and wild oxen, fit for beasts of burden, and good to eat, besides five other kinds of large animals unknown to us, which the neighboring people use for food. Sheep, as well as asses and mules, have to be procured either from *this country*,⁽²⁸⁾ or from the Canaries.

The nearest woods are full of horses, and wild bulls and cows. Five or six thousand of the skins of these animals are carried every year to Seville, from that part of the country, which lies westward towards New Mexico. Any number of wild goats can be procured from the neighboring people.—Add to these, muskrats, Cinoros,⁽²⁹⁾ beavers, martens and weevils, which do not destroy hens and eggs as ours do, (weasels.) Among the birds are found a very ravenous eagle, various kinds of

⁽²⁸⁾ That is, from Europe.

qui piscibus magnâ ex parte victitant: perdicces, coturnicibus haud majores, sed multitudine prope infinitæ.

Innumerabiles etiam afræ aves agrestes⁽³¹⁾ quæ nostras cicures et domesticas duplo magnitudine superent. Sunt etiam merulæ et turdi, minutæque aviculæ multæ variæque, quarum aliæ rubræ, cæruleæ aliæ &c., &c., &c. Hyems abundat Cycnis, anseribus, gruibus, ardeis anatibus, Kirtheis⁽³²⁾ Glaucis (Piscibus vel avibus viridis coloris) Psittacis, aliisque compluribus orbi nostro ignotis. Mala Limonia, et mala cotonea⁽³³⁾ fert optima. Armenia (apricots vel potiùs *Peaches*) item, tantâ sunt ubertate, ut vir honestus ac fide dignus constantèr affirmaverit se, ultimo anno, centum modios porcis projecisse. De Lupinis præstantissimis, fabis, radicibus, aliisque ejusmodi quid dicam? Cùm etiam pisa, illis in locis, 10 diebus, ad 14 digitos excrescunt. Regio frumenti adeò ferax est ut in maxima sterilitate, bis centuplò semen reddat; aliàs et plerumque pro uno granulo 500 aut 600. Melioribus annis 1,500 vel 1,600, et hæc quidem una messis, cum ternas per annum fertilitas soli suppeditat.

Verisimile est, omnibus Italiæ fructibus solum idoneum fore, ficubus, pomis, granatis aureis, (Malis Hesperidum) olivis, &c., at brevi perstrin-

(31) Gallinæ indicæ (Turkeys.)

(32)

(33) Quinces, gall. coing.

birds of prey, which live, for the most part, on fishes, and partridges no larger than quails, but in almost endless numbers.

There are also great quantities of wild turkeys, which are twice as large as our tame and domestic ones. There are blackbirds too, and thrushes, and many and various kinds of small birds, some red, and some blue, etc., etc. In the winter, there are plenty of swans, geese, cranes, herons, ducks, kithes, glaucis, (?) (Fish or birds of a green color,) Parrots, and a great many others, unknown in our country. The best of citrons and quinces grow there. Peaches also are so abundant, that an honorable and reliable man positively declared, that he gave a hundred bushels to his pigs last year. Why should I speak of the excellent lupines, beans, roots, and other things of that kind? When even the peas in those parts grow ten inches long in ten days. It is such a good grain country, that, in the worst years, the seed yields two hundred fold;^(s) at other times, and generally for one grain, five or six hundred, and in the best years, fifteen or sixteen hundred; and this, too, in one harvest, while the soil is so rich, as to afford three harvests a year.

It is probable that the soil will prove to be adapted to all the fruits of Italy, figs, apples, oranges, olives, etc.;—but I will pass over the rest briefly. There is no lack of those things that

gam. Non desunt quæ fullonibus et Apothecariis usui esse possunt; nec stanni, ferri, cannabis, lini copia desideratur. Spes etiam auri inveniendi; nam finitimi ex auro sed nondum facto, armillas gestant, ac margaritarum longas catenas. Multa alia etiam commoda atque divitiæ sperari poterunt quæ sagax hominum industria et longus usus inveniet.

Explicit Declaratio Cecilii Calvert, Baronis Baltimorensis, quam ipse bonâ fide exaravit ex rumoribus per Angliam sparsis, a peregrinatoribus qui in novo orbe fortunam fuerant aucupati.

can be made useful to fullers and apothecaries, and no small supply of tin, iron, hemp and flax. There is also hope of finding gold, for the neighboring people wear bracelets of gold, which indeed is as yet unwrought, and long strings of pearls. It is also to be expected that the provident industry and long experience of men will discover many other advantages and sources of wealth.

Here ends the account of Cecil Calvert, Baron of Baltimore, which he himself faithfully compiled from the reports, scattered through England, by travellers, who had sought their fortunes in the new world.

Excerpta ex Diversis Litteris Missionariorum, ab Anno 1635, ad Annum 1638.

INCERTUS AUCTOR, 1635.

De hac Missione quæ nuper inchoata (est) ob plurimas, quæ in eâ occurrunt, difficultates, exiguus adhuc fructus fuit, præsertim apud Barbaros, quorum lingua tardè à Nostratibus discitur, nihil ferè scribi potest. Versantur in eâ Socii *quinque*^(A), *tres* Sacerdotes: coadjutores *duo*, qui præsentibus labores, futuri eventûs spe, cum multâ sustinent alacritate.

INCERTUS AUCTOR, 1636.

Versantur in hac Missione Sacerdotes quatuor^(B), cum uno adjutore temporali. à quibus, quod nullæ indè hoc anno perlatae sunt litteræ, quid gestum sit, cogimur ignorare.

INCERTUS AUCTOR, ANNO 1638.

Spectabant ad hanc Missionem Patres quatuor, cum uno rerum temporalium adjutore. Atque hic quidem, post graves labores toto quinquennio

Extracts from Different Letters of Missionaries, from the Year 1635, to the Year 1638.

AUTHOR UNCERTAIN, IN THE YEAR 1635.

On account of the very many difficulties that present themselves in this Mission, which has been lately started, there has been thus far but little fruit from it, especially among the Savages, whose language is slowly acquired by our Countrymen, and can hardly be written at all. There are employed in it *five*^(A) Associates, *three* Priests and *two* assistants, who, in hope of future results, endure their present toils with great cheerfulness.

AUTHOR UNCERTAIN, IN THE YEAR 1636.

There are employed in this Mission four^(B) Priests, with one lay assistant; but we are compelled to remain in ignorance of what they have accomplished, because no letters have been brought thence this year.

AUTHOR UNCERTAIN, IN THE YEAR 1638.

Four Fathers gave their attention to this Mission, with one assistant in temporal affairs; and he, indeed, after enduring severe toils for the

maximâ cum patientiâ, humilitate ac fervente charitate exantlatos, morbo tùm grassante fortè correptus miseram hanc vitam cum immortalī feliciter cōmutavit.

Quem etiam unus ex Patribus, juvenis quidem sed ob præstantes animi dotes, magnæ planè expectationis, subsequutus est. Vix duos menses in hac missione transegerat, cùm, communi hujus Coloniæ ægritudine, â quâ trium reliquorum Sacerdotum nullus incolumis evasit, magno omnium dolore exstinctus est: non destitimus tamen pro virili, operam in proximos impendere.^(c)

Et quamvis nondum inter barbaros manere nobis per hujus Coloniæ moderatores licuit, tùm propter invalescentes ægritudines, tùm propter actus hostiles quos barbari in Anglos exercent, uno ex hac Coloniâ, qui inter illos commercii gratiâ versabatur interempto, et contrâ totam gentem conjuratione quoque factâ, speramus tamen brevi unum ex nostris inter barbaros stationem impetraturum. Intereâ temporis, anglis impensius vacamus: cùmque in Coloniâ tàm Protestantes quàm Catholici sint, utrisque laboravimus, et Deus laboribus benedixit.

space of five years, with the greatest patience, humility, and ardent love, chanced to be seized by the disease prevailing at the time, and happily exchanged this wretched life for an immortal one.

He was also shortly followed by one of the Fathers, who was young indeed, but on account of his remarkable qualities of mind, evidently of great promise. He had scarcely spent two months in this mission, when, to the great grief of all of us, he was carried off by the common sickness prevailing in the Colony, from which no one of the three remaining Priests has escaped unharmed; yet we have not ceased to labor, to the best of our ability among the neighboring people.^(c)

And though the rulers of this Colony have not yet allowed us to dwell among the savages, both on account of the prevailing sickness, and also, because of the hostile disposition which the barbarians evince towards the English, they having slain a man from this Colony, who was staying among them for the sake of trading, and having also entered into a conspiracy against our whole nation; yet we hope that one of us will shortly secure a station among the barbarians. Meanwhile, we devote ourselves more zealously to the English; and since there are Protestants as well as Catholics in the Colony, we have labored for both, and God has blessed our labors.

E Protestantibus enim, omnes ferè qui hoc anno 1638 ex angliâ venerunt, alique multi ad fidem conversi sunt, cum 4. servis quos in Virginiâ (alia regni nostri Coloniâ) ad usus necessarios mercati sumus, et opificibus quinque quos in mensem conductos intereà Deo lucrati sumus. Horum unus non diù post, per sacramenta ad moriendum probè dispositus è vitâ decessit. Atque in his quidem vix quidquam prætereà memorabile contigit: magis memorabilia sunt quæ sequuntur.

Quidem nobis planè ignotus, sed in Protestantium religione fervens, apud hospitem ferventiorē ommorans, ab angue, quarum his in partibus copia, morsus, præsentem mortem expectabat; quod intelligens unus ex nostris, adducto secum Chirurgo, ad ægrum qui jam sensibus orbatus ferebatur contendit, animæ illius quoquo modo procuraturus. Sed hospes rem præsentens pios conatus disturbavit. Cùmque sacerdos aliam nullam opportunitatem posset excogitare, apud ægrum pernoctare statuebat. Sed hoc etiam hospes impedivit: et ne Patri noctu daretur aditus, custodem assignavit qui, lecto transverso antè ostium cubiculi ubi

For, among the Protestants, nearly all who have come from England, in this year 1638, and many others; have been converted to the faith, together with four servants, whom we purchased in Virginia, (another Colony of our Kingdom,) for necessary services, and five mechanics, whom we hired for a month, and have in the meantime won to God. Not long afterwards, one of these, after being duly prepared for death, by receiving the sacraments, departed this life. And among these persons hardly anything else worth mentioning has occurred. The following circumstances are more remarkable.

A certain man, entirely unknown to us, but a zealous disciple of the Protestant religion, was staying with a friend who was still more zealous; and having been bitten by one of the snakes which abound in these parts, was expecting immediate death. One of our company, finding this out, took with him a Surgeon, and hurried to the sick man, who, it was reported, had already lost his senses, with the intention of ministering to his soul in any way that he could. But the host, divining his intention, tried to thwart his pious efforts. And the priest, as he could find no other opportunity, determined to stay all night with the sick man. But the host prevented this too, and, lest the Father should be admitted at night, he appointed a guard to sleep on a bed, laid across

jacebat, dormiret. Nihilominùs sacerdos omnes captans aditus, nocte intempestâ, cùm custodem somno maximè oppressum credebat, viam invenit, illo non excitato, ad infirmum penetrandi, eumque volentem in Ecclesiam admisit. Et quamvis in illis angustiis non multum posset æger instrui, aut magnoperè confirmari, tamen, cùm præter omnem spem à Chirurgo nostro sanatus esset, divinâ prævalente gratiâ potiùs elegit hospitio suo ejici, quàm retractare quod fecerat; quin etiam ad nos ultrò veniens, inceptum opus feliciter perfecit.

Alium quemdam, unus è Nostris ad orthodoxam fidem nixus adducere, rejectus est ab illo respondente: "quod vovisset se nunquàm fidem illam amplexurum." Paulò post in morbum hic miser incidit, et propè ad extrema deductus est, antequàm Pater de ægrotanti moneretur, advolat tamen ille festinus, et privatum omni sensu infirmum, spirantem tamen reperit; monet itaque curatores ut nutrimenti aliquid per intervalla, in os, ægro instillent, vocentque se, si quandò ad sensus ille rediret. Factum id postridiè manè,

the door of the chamber occupied by his friend. Nevertheless, the priest kept on the watch for every opportunity of approach; and, going at midnight, when he supposed the guard would be especially overcome by sleep, he contrived, without disturbing him, to pass in to the sick man; and, at his own desire, received him into the Church. And, although, under the circumstances, it was impossible that the sick man should be taught much, or be firmly established in his belief, yet, when, contrary to all expectation, he had been cured by our Surgeon, the grace of God prevailed with him, and he chose rather to be put out of his friend's house than to retract what he had done; nay, he even came to us of his own accord, and happily completed the work he had begun.

Another man, when one of us tried to bring him to the orthodox faith, repulsed him with the answer, "that he had vowed that he never would embrace that faith." A short time afterwards, this wretched man was attacked by disease, and brought to the last extremity, before the Father was advised of his sickness. He, however, hastens to the sick man, with all speed, and finds him entirely insensible, yet still breathing. Accordingly, he instructs the attendants to put some nourishment into the mouth of the sick man, every now and then, and to summon him if at any time he returned to consciousness. This was done early

et Pater ad ægrum accurrens inter colloquendum, se, aliquo modo ab illo agnitum, advertit: respon-
sionem etiam nonnunquàm ad brevem interroga-
tionem (nec enim longiorem sermonem simul
capere poterat) ab illo accipit. Præsente igitur
opportunitate, ut qui posthac aliam non speraret,
Pater uti decrevit. Cùmque variis vicibus ægri
consensum (ut arbitrabatur) obtinuisset quòd fieri
vellet Catholicus, quòd de peccatis doleret, quòd
ab iis cuperet absolvi, absolutum à peccatis sacro
linivit oleo. His peractis, æger intra unum vel
alterum diem ad sensus perfectè rediit. Cùmque
rogaretur quid egisset, vel quid circà se actum
sensisset? respondit tanto cum gaudio et animi
sensu se in Ecclesiam Catholicam admissum fuisse,
et in eâ ad extremum usque spiritum permansu-
rum, ut omnibus qui aderant non parvam moverit
admirationem. Idem postea gaudium Patri ad se
redeunti expressit, magnàque cum ejus satisfac-
tione, cetera præstitit, ad operis inchoati perfec-
tionem, necessaria. Ex eo tempore paulatim
convaleuit; sed cùm subsidiis idoneis ferè careret,
diùque supinus jaceret, horrendum toto corpore

the next morning, and the Father runs to him, and, while talking to him, perceives that he is in some measure understood by him, and receives from him, at times, an answer to a short question, (for he could not take in too long a discourse at once.) The Father, therefore, determined to make use of the present opportunity inasmuch as he could not hope for another one afterwards. And when by various communications he had obtained (as he judged) the consent of the sick man, understanding from him that he wished to be made a Catholic, because he was sorry for his sins, and anxious to be absolved from them, he absolved him from his sins and anointed him with the sacred oil. After this had been done, the sick man, in a day or two, was perfectly restored to his senses. And when he was asked what he had done, or what he had perceived to have been done around him, he answered with so great joy and such heart-felt emotion, that he had been admitted into the Catholic Church, and that he intended to remain in it even to his last breath, that all who were present were affected with no small admiration. Afterwards, when the Father came again, he expressed the same joy to him; and to his great satisfaction performed the other things necessary for completing the work he had begun. From that time he gradually recovered; but, since he had scarcely any proper remedies, and lay for a long

natum est ulcus. Quare nos, quâ potuimus ei necessaria sumptu nostro, procuravimus, Chirurgumque misimus qui malo mederetur. Et quamvis ex ulcere magnam vermium copiam Chirurgus abstulerit, solerti tamen ejus diligentia et aliorum vigilanti curâ sanatus est æger; jamque robustus est famulus, sanus, uti confidimus tum animo, tum corpore.

Alius, genere nobilis eò paupertatis, effrenatâ suâ licentiâ, perductus erat, ut se in hanc coloniam manciparit ubi, per unum ex Nostris ad fidem rectam et frugem bonam revocatus, anxie semper, num viam securam esset ingressus dubitabat. Cumque se aliquando mari in naviculâ parvâ commisisset, horribili exoriente tempestate qualem ipse qui inter navigandum frequentes expertus fuerat, nunquam vidisset, jamque certum naufragium videretur imminere, Deum rogavit ardentè ut, in susceptæ nuper à se fidei confirmationem, si quidem ea vera foret, averteretur præsens periculum. Audivit Deus orantem, et aliò versâ tempestate, fluctuantem ejus animum tranquillâ quiete firmavit. Haud ita multò post gravi morbo vir ille deductus ad extrema, sacramentis omnibus

time on his back, a dreadful ulcer broke out over his whole body. Wherefore, we procured necessities for him, as far as we could, at our own expense, and sent a Surgeon to cure his malady. And, although the Surgeon removed a great many worms from the ulcer, yet, by his skilful attention and the watchful care of others, the sick man was cured, and now he is a strong servant, sound, as we trust, both in mind and body.

Another man, who was of noble birth, had been reduced to such poverty by his own unrestrained licentiousness, that he sold himself into this Colony. Here, when he had been recalled by one of us, to the right faith and the fruit of good living, he always anxiously doubted whether he had entered upon the safe road; and, on one occasion, when he had intrusted himself to the sea, in a small skiff, and a frightful storm arose, such as he had never seen, although he had often met with storms at sea, and certain shipwreck seemed already at hand, he earnestly prayed to God, that in confirmation of the faith he had lately received—if it was really true—he would ward off the impending danger. God heard his prayer, and turning the storm in another direction, confirmed his wavering mind and brought him to a state of tranquil peace. Not long afterwards, this man was brought to the last extremity by a severe disease, and taking all the sacraments, about an

susceptis, unâ circitèr antè obitum horâ, Catholicum curatorem suum rogavit ut pro se oraret. Credibile est malum in Angelum se conspiciendum præbuisse; nàm in ipso penè mortis articulo, eundem vocans curatorem, alacri voce dixit: “nonne vides angelum meum bonum? En! uti adstat me asportaturus: abeundum mihi est.” Atquè ità felicem (uti sperare fas est) animam exspiravit. Post sepulturam, clarissima lux noctu, circa ejus tumulum, etiam à Protestantibus sæpius conspecta est.

Ducs præterea Gallos, quidam ex nostris extrà Coloniam excurrens repperit, quorum alter integro triennio Catholicæ Ecclesiæ sacramentis caruerat; alter jàm morti vicinus, quindecim totos annos inter Hæreticos agens, instar illorum vixerat. Priorem Pater sacramentis juvit, et in Catholicâ fide, quantum potuit, confirmavit. Posteriores Ecclesiæ Catholicæ restituens, sacramentis omnibus ad benè moriendum disposuit.

Quod ad Catholicos attinet, sacramentorum frequentatio tanta hîc est, ut major inter Europæos pro numero Catholicorum non sit. Catecheses pro rudioribus et Lectiones Catecheticae pro pro-
 vectioribus habitæ singulis Dominicis; festis vero diebus conciones rarò prætermissæ. Ægros et

hour before his death asked his Catholic attendant to pray for him. It is probable that an evil Angel presented himself to his sight; for almost at the very point of death, he called the same attendant and said, with a cheerful voice: "Don't you see my good angel? behold him standing near to carry me away; I must depart;" and thus, happily (as we are permitted to hope) he breathed his last. Since his burial, a very bright light has often been seen at night around his tomb, even by Protestants.

Besides these, one of us, going out of the Colony, found two Frenchmen, one of whom had been without the sacraments of the Catholic Church for three entire years; the other, who was already near death, having spent fifteen whole years among Heretics, had lived just as they do. The Father aided the former with the sacraments and confirmed him in the Catholic faith as much as he could. The latter he restored to the Catholic Church, and, administering all the sacraments, prepared him for dying happily.

As for the Catholics, the attendance on the sacraments here is so large, that it is not greater among the Europeans, in proportion to the number of Catholics. The more ignorant have been catechised, and Catechetical Lectures have been delivered for the more advanced every Sunday; but, on Feast days sermons have been rarely neglected. The sick and the dying, who have

moribundos, qui sanè hoc anno plurimi fuerunt, valdèque dispersè habitabant, omni ope juvimus, adeò ut ne unus quidem sacramentis moriens caruerit. Plurimos sepelivimus, varios baptizavimus. Et quamvis frequentes discordiarum causæ non desint, nulla tamen hîc novem postremis mensibus, momenti alicujus exorta est, quam statim non sedaverimus. Illud, Dei beneficio, solatium habemus, quod vitiorum nihil admodùm, vel inter novos Catholicos pullulat, quamvis hujusmodi loca non soleant ex optimo hominum genere coalescere.

Duos Catholicos qui se in servitutem vendiderant in Virginiâ redemimus: nec malè impensum pretium. Ambo enim se bonos Christianos præstant, unus autem vulgaribus excellit. Idipsum Caritatis officium alii non nulli præstiterunt, ementes indè servos Catholicos quorum isthîc est copia. Singulis enim annis, plurimi in servos illic se mancipant, qui inter homines, exempli pessimi, viventes, omniq. ope spiritali destituti, animarum plerumque jacturam faciunt.

Varios è primariis per Exercitia Spiritualia

been very numerous this year, and who dwelt far apart, we have assisted in every way, so that not even a single one has died without the sacraments. We have buried very many, and baptized various persons. And, although there are not wanting frequent occasions of dissension, yet none of any importance has arisen here in the last nine months, which we have not immediately allayed. By the blessing of God, we have this consolation, that no vices spring up among the new Catholics, although settlements of this kind are not usually supplied from the best class of men.

We bought off in Virginia, two Catholics, who had sold themselves into bondage, nor was the money ill-spent, for both showed themselves good Christians: one, indeed, surpasses the ordinary standard. Some others have performed the same duty of Charity, buying thence Catholic servants, who are very numerous in that country. For every year, very many sell themselves thither into bondage, and living among men of the worst example, and, being destitute of all spiritual aid, they generally make shipwreck of their souls.

Several of the chief men by Spiritual Exercises have been formed by us to piety, a fruit not to be repented of. In the case of one, we adore the remarkable providence and mercy of God, which brought a man encompassed in the world with very many difficulties, and now at length living in

Virginia, almost continually without any aid to his soul, to undertake these exercises, not long before his death. This design a severe sickness prevented, which he bore with the greatest patience, with a mind generally fixed on God; and at length having properly received all the sacraments in the most peaceful manner, beyond what is usual, renders back to the Creator the breath of the life that remained, which had been so full of troubles and disquietudes.

A noble matron also has died, who, coming with the first settlers into the colony, with more than woman's courage, bore all difficulties and inconveniences. She was given to much prayer, and most anxious for the salvation of her neighbors—a perfect example as well in herself as in her domestic concerns—she was fond of our society while living, and a benefactor to it when dying—of blessed memory with all, for her notable examples, especially of charity to the sick, as well as of other virtues.

AUTHOR UNCERTAIN, IN THE YEAR 1639.

There are in this mission four priests and one coadjutor. All are in places far distant—thus, doubtless, that so they expect to obtain an earlier acquaintance with the barbarian language, and propagate more widely the sacred faith of the gospel. Father John Brock, the Superior, with

a coadjutor brother, remains in the plantation. Metapawnien, which was given us by Maquacomen, the king of Patuxent, is a certain storehouse of this mission, whence most of our bodily supplies are obtained. Father Philip Fisher lives in the principal town of the colony, to which the name of St. Mary's is given. Father John Gravenor lives in Kent Island, sixty miles distant. Father Andrew White is distant still farther, one hundred and twenty miles, to wit: at Kittamaquindi, the metropolis of Piscataoe, having lived in the palace with the king himself of the place, whom they call Tayac, from the month of June, 1639.

The cause of the father's going there was on this wise. He had bestowed much time and labor for the conversion of the king of Patuxent, which indeed was expected by us all, both on account of the recollection of kindness received, for he had given to the society, as has been said, a farm; and because he was said to be very powerful among the barbarians, on account of his reputation for wisdom and influence. For some of the people of the king had connected themselves with the fold of Christ; and he himself appeared abundantly instructed in the first principles of the faith, when lo! unhappy man, he first procrastinates, then by degrees began to grow indifferent, and lastly, in an open manner, to break off altogether from the design he had commenced. Nor this

only, but he also gave indications, not to be misunderstood, of a mind entirely alienated from the whole colony. When the Governor, after prudently sounding, determined, by the advice of his friends, that the father should be recalled from the hospitality of the king, lest, unexpectedly, the barbarian should give some example of his perfidy and cruelty against an innocent man; or indeed, lest this hostage, as it were, being left with the king, he himself might be hindered from being able to revenge injuries, if at any time the Patuxent should discover himself an enemy.

When rulers and kings are spoken of, let no one in his mind form an august idea of men, such as of the different princes in Europe. For these Indian kings, though they have the most absolute power of life and death over their people, and in certain prerogatives of honor and wealth excel others, nevertheless, in personal appearances, are scarcely anything removed from the multitude. The only peculiarity, by which you can distinguish a chief from the common people, is some badge; either a collar made of a rude jewel, or a belt, or a cloak, oftentimes ornamented with shells in circular rows. The kingdoms of these are generally circumscribed by the narrow confines of a single village and the adjacent country; though Tayac has a much more extensive dominion, stretching

about one hundred and thirty miles, to whose empire also other inferior chieftains are subject.

The salvation of Maquacomen being despaired of father Andrew betook himself to him, and being treated by him very kindly at the first interview, so attached the man to him, that he was afterwards held by him in the greatest love and veneration; of which thing this is the strongest proof, that he was unwilling that the father should use any other hospitality than of his palace. Nor was the queen inferior to her husband in benevolence to their guest, for with her own hands, (which thing the wife of our treasurer also does willingly) she is accustomed to prepare meat for him and bake bread, with no less care than labor.

The cause of this remarkable affection for the father, is to be referred to two dreams which he had, unless you may deem it proper to honor them with another name. One dream appeared to the mind of Uwanno, the brother-german of the king, who reigned before him, and whom he slew. For in his sleep he appeared to see father White and father Gravener before him, and moreover to hear a voice admonishing him, "Finally these are the men, who from their soul loved him with all his tribe, and had brought with them those blessings, by which he could be happy, if he desired it." Hence so lively an impression of these unknown men remained in his mind, that even at the first

sight, he recognized them when coming to him, whom afterwards he embraced with remarkable affection. He was accustomed also to call father White his parent, to whose instruction also he wished to give up, for seven years, his sons, who were very dear to him, as the whole tribe is very fond of children, and seldom let them go from their embrace. The other dream, which he is accustomed to relate in frequent conversations, occurred to Tayac as he slept, to wit: That his father, deceased some time before, appeared to be present before his eyes, accompanied by a god of a black color, whom he worshipped, beseeching him that he would not desert him. At a short distance a most hideous demon, with a certain Snow, an obstinate heretic from England; and at length, in another part, the Governor of the colony and father White appeared, a god also being his companion, but much more beautiful, who excelled the unstained snow in whiteness, seeming gently to beckon the king to him. From that time, he treated both the Governor and the father with the greatest affection.

So, not long after the coming of father White to his palace, Tayac was in danger from a severe disease; and when forty conjurers had in vain tried every remedy, the father, by permission of the sick man, administered medicine, to wit: a certain powder of known efficacy mixed with holy

water, and took care the day after, by the assistance of the boy, whom he had with him, to open one of his veins for blood letting. After this, the sick man began daily to grow better, nor long after became altogether well. Restored from the disease entirely, of himself he resolved as soon as possible to be initiated in the christian rites; nor himself only, but his wife also and two daughters: for as yet he has no male offspring. Father White is now dilligently engaged in their instruction; nor do they slothfully receive the heavenly doctrine, for by the light of heaven poured upon them, they have long since found out the errors of their former life. The king has exchanged the skins, with which he was heretofore clothed, for a garment made in our fashion; he makes also a little endeavor to learn our language.

Having put away his concubines from him, he lives content with one wife, that he may the more freely (as he says) have leisure to pray to God. He abstains from meat on the days, in which it is forbidden by the christian laws; and men that are heretics who do otherwise, or are of that name, he thinks ought to be called bad christians. He is greatly delighted with spiritual conversation, and indeed seems to esteem earthly wealth as nothing, in comparison with heavenly, as he told the Governor, when explaining to him what great advantages from the English could be enjoyed

by a mutual exchange of wares — “Verily, I consider these trifling when compared with this one advantage—that through these, as authors, I have arrived at the true knowledge of the one God; than which there is nothing greater to me among you, or which ought to be greater.” So, not long since, when he held a convention of the empire, in a crowded assembly of the chiefs and a circle of the common people, father White and some of the English being present, he publicly attested it was his advice, together with that of his wife and children, that the superstition of the country being abjured, to give their names to Christ; for that no other true deity is any where else had, other than among the christians, nor otherwise can the immortal soul of man be saved from death—but that stones and herbs, to which, through blindness of mind, he and they had hitherto given divine honors, are the humblest things created by the Almighty God for the use and relief of human life. Which being spoken, he cast from him a stone which he held in his hand, and spurned it with his foot. A murmur of applause from the people sufficiently indicated that they did not hear these things with unfavorable ears. But the greatest hope is, that when the family of the king is purified by baptism, the conversion of the whole empire will speedily take place. In the meantime, we heartily thank God

for the joyful commencement of affairs ; and are especially encouraged, when we daily behold those idols to be the contempt of the natives, which were lately reckoned in the number of deities.

Another thing not unworthy of mention, the more inflamed the king, long since enkindled with the desire of baptism. A certain Indian having slain an Englishman, on account of an injury, was found guilty of the homicide, and was also sentenced to death, most remarkably, at the time when Tayac, with his companion, father White, was coming to the colony. We exhorted the miserable man, devoted to death, that by receiving solemnly the christian sacraments he would provide for the salvation of his immortal soul. When in this thing he appeared to show himself not at all obdurate, we endeavored, as far as we could, by the power of speech, to reach the mind of the man in some measure inclined to our advice. The pious king perceived us to labor for language ; wherefore, of his own accord, he added his assistance to accomplish the end. He not only did not refuse to perform the office of a faithful interpreter, conveying to the man the things, which he had received from father White, to be impressed ; but also of himself added some things so apposite and efficacious, that he was the admiration of those present, and at length drew over the Indian himself to the catholic side ; who imbued with the

necessary knowledge and washed in the sacred font, prepared himself for death, for the most part in the very way which was prescribed to him. And indeed he appeared to be possessed with so vehement a desire of seeing God, that you would have thought he desired the execution to be hastened earlier. A remarkable eagerness appeared in his countenance; he fortified himself by the frequent and salutary sign of the cross; he often repeated submissively; and whatever things he did or said, did not seem feigned for show only, but to come from the inmost senses and recesses of the soul. When he came to the place of execution, he inquired, with cheerful countenance, if any thing was to be observed by him on his departure; and when answer was given, that by piously taking the holy names of the blessed Jesus and Mary, he would propitiate them in his last conflict, he cheerfully obeyed those who advised him, and almost at the same moment closed his life and pious voice, by the cord that stopped his breath. When dead, he was buried in our cemetery, in the most solemn manner, that even from this, the barbarians might understand, that, although execrating the crimes of malefactors, christians may avenge them by merited punishment, nevertheless they hold their souls dear, and are easily reconciled to them, if they repent. And surely an example of clemency and charity

to the deceased, struck them so much the more forcibly, the more it differed from their customs—who indeed are accustomed to serve up their enemies slain, in the most cruel manner, to be feasted on by their friends.

No one, however, was more vehemently moved at the sight of the dying *neophyte* than Tayac, who afterwards earnestly insisted that he too should receive the gift of baptism. The thing being considered in council, it appeared that it would be for the greater glory of God, if it be deferred a little, until it could be performed with splendid display, in the greatest solemnity, and in the sight of his countrymen; his wife also, and his children coming to a participation of his joy and gladness. The king, at length, won over by the attentions of the catholics, and greatly delighted with their prolonged hospitality, returned home, the same father White being his attendant; whither as soon as he came, he gave command to his people to prepare the church by next Pentecost, the time appointed for the next baptism. On that day, at Kittamaquindi, the governor and other distinguished men of the colony contemplate honoring, by their presence, and by whatever other means they can, the christian sacraments and the second better birth of Tayac, a merciful God causing this thing to turn out to the good of all—to his glory, to our reward, and to the salvation of the whole tribe.

Whoever shall contemplate, in thought, the whole earth, will, perhaps, nowhere find men more abject in appearance than these Indians; who, nevertheless, have souls (if you consider the ransom paid by Christ,) no less precious than the most cultivated Europeans. They are inclined indeed to vices, though not very many, in such darkness of ignorance, such barbarism, and in so unrestrained and wandering a mode of life; nevertheless, in their disposition they are docile, nor will you perceive in them, except rarely, the passions of the mind transported in an extraordinary manner. They are most patient of troubles, and easily endure contumely and injuries, if they do not involve danger of life. Idols, either many or few, they have, to whose worship they are greatly addicted; nor are there any priests or mystæ, to whom the administration of sacrifices appertains by appointment; though there are not wanting those who interpret superstitions, and sell them to the people; but even these are commonly not at all numerous. They acknowledge one God of heaven; notwithstanding, they distrust that they know in what way he is to be worshipped; in what way to be honored: from which it happens that they give willing ear to those that teach this knowledge. They rarely think of the immortality of the soul, or of the things that are to be after death. If, at any time,

they meet a teacher clearly explaining these things, they show themselves very attentive as well as docile; and by and by are seriously turned to think of their souls; so as to be ready to obtain those things, which, they perceive, conduce to the salvation of the same. They are readily swayed by reason, nor do they withhold their assent obstinately from the truth set forth in a credible manner. This natural disposition of the tribe, aided by the seasonable assistance of divine grace, gives us hope of the most desirable harvest hereafter, and animates us to continue our labors in this vineyard with the greatest exertion. And the same ought to be an incitement to all those who in future, by the will of God, may come hither to us for supply or assistance.

To the hope of the Indian harvest, are to be added also no mean fruits reaped from the colony and its inhabitants, to whom, on the principal festival days of the year, sermons are preached, and the catechetical expositions given on the Lord's day. Not only catholics come in crowds, but also very many heretics—not without the reward of our labors; for this year, twelve in all, wearied of former errors, have returned to favor with God and the church. Our people cease not daily to engage in their divine employment, and to dispense the sacraments to those that come, as often as circumstances demand.

In fine, to those in health, to the sick, to the afflicted and the dying, we strive to be in season for counsel, for relief, and assistance of every kind whatsoever.

AUTHOR UNCERTAIN, IN THE YEAR 1640.

In this mission this year have been four priests and one coadjutor. We stated last year what hope we had conceived of converting Tayac, or the emperor of what they call Pascatoe. From that time, such is the kindness of God, the event has not disappointed the expectation; for he has joined our faith, some others also being brought over with him; and on the 5th of July 1640, when he was sufficiently instructed in the mysteries of the faith, in a solemn manner he received the sacramental waters in a little chapel, which, for that purpose and for divine worship, he had erected out of bark, after the manner of the Indians. At the same time the queen, with an infant at the breast, and others of the principal men, whom he especially admitted to his counsels, together with his little son, were regenerated in the baptismal font. To the emperor, who was called Chitomacheu before, was given the name of Charles; to his wife that of Mary. The others, in receiving the christian faith, had christian names allotted to them. The governor was present at the ceremony, together with his secretary and many

others; nor was any thing wanting in display which our means could supply.

In the afternoon, the king and queen were united in matrimony in the christian manner; then the great holy cross was erected, in carrying which to its destined place the king, governor, secretary, and others, lent their shoulders and hands; two of us in the meantime chanting before them the litany in honor of the Blessed Virgin. And not long after, father Andrew White and father John Gravener had to bear their crosses by no means light; for father White, in performing the ceremonies of the sacred rite of baptism, which were somewhat long, had contracted a fever and again suffered a relapse, which held him even till the winter. But father Gravener was so deprived of the use of his feet, that he could not even put a foot to the ground; nevertheless he became well: though afterwards, affected with an abcess, he was carried off in the space of a few days, upon the 5th of November.

When famine prevailed among the Indians, on account of the great drought of the past summer, that we might not appear to neglect their bodies, for the care of whose souls we had made so great a voyage, though corn was sold at a great price, nevertheless we considered it necessary to relieve their want of bread by assisting them. Amidst

these cares, intent also on settling the affairs of the mission, we passed the greater part of the winter.

On the 15th of February we came to Pascatoe, not without the great gratulation and joy of the inhabitants, who indeed seem well inclined to receive the christian faith. So that not long after, the king brought his daughter, seven years old, (whom he loves with great affection,) to be educated among the English at St. Mary's; and when she shall well understand the christian mysteries, to be washed in the sacred font of baptism. His counsellor, also, of whom we have spoken above, desiring the goodness of God, which he had experienced in his own case, to be brought also to his people, has nothing more earnest in his prayers, than that his wife and children may be brought to the waters of salvation; which most proper desire, after suitable instruction, by the favor of God, shall be gratified.

But the king also of the Anacostans, whose territory is not far distant, is anxious to live among us, as one of us: from which it is plainly evident that a harvest will by no means be wanting to us, on which we may bestow labor with advantage; but rather it is to be feared that there will not be laborers for gathering so abundant a harvest. There are other villages lying near, which, I doubt not, would run

promptly and joyfully to the light of gospel truth, if any one would impart to them the word of eternal life. But it is not right for us here to be too anxious for bringing the others to the truth, lest we may seem to abandon prematurely our present tender flock. Nor need those who are sent for assisting us fear lest the means of life be wanting, when he who clothes the lilies and feeds the fowls of the air, will not suffer those, who are laboring to extend his kingdom, to be destitute of necessary sustenance.

To father Philip Fisher, who now resides at St. Mary's, in the colony, nothing could have happened more agreeable, than to labor in the Indian harvest, if he had been permitted by his own people, who could not do without his services. His reward, however, has been correspondent to his will; for, while those, of whom we have spoken above, among the Indians are cleansed by the water of baptism, as many at the same time by his active industry are brought back from heretical depravity into the bosom of the church. The catholics who live in the colony are not inferior in piety to those who live in other countries; but in urbanity of manners, according to the judgment of those, who have visited the other colonies, are considered far superior to them. Everywhere the hope of harvest has dawned; and while each one of

us, even unto death, is anxious to help now these, now those, various things happen worthy of recital—of which, (others being omitted for purpose of avoiding prolixity,) two of the most prominent shall be stated here, in one of which the divine mercy was manifest, in the other the divine justice.

On the day, upon which a certain man was about to abjure heresy, and expiate the sins of his past life by confession, a flame having caught in the interior part of his house, running up the door-post, had burst out at the top; when he had perceived the thing, for he was not far distant, he suddenly called to a neighbor, but finds no assistance however; he runs then to another, when he finds only two who will go with him; and although all this time, the fire was burning, and the house was built of dry logs, nevertheless it was put out before any great injury had happened. Some feared lest, by this unexpected occurrence, he might be deterred from conversion. It happened far different however; for his house being almost uninjured, he thence drew the conclusion, that God was propitious to him and approved his design by a manifest token. Wherefore, uniting a great reformation in morals with the faith he professed, he now sheds abroad the very sweet

savor of a good example, upon all who are acquainted with him.

A certain one, when he had felt some internal drawings of the faith of God, had desired prayer-beads for himself; but afterwards, having changed his mind, he was accustomed to smoke them in his pipe with tobacco, after they had been ground to powder, often boasting that he had eaten up his "Ave Marias;" for so he called the beads, by telling of which the salutation of the angel is recited. But the divine vengeance did not let the wicked crime go long unpunished; for scarcely a year having passed, on the returning vigil of the day, on which he had abandoned his purpose of embracing the catholic faith, a more sacrilegious playfulness possessed him, as was noticed by his companions. Therefore, in the afternoon, when he had betaken himself to the river for the purpose of swimming, scarcely had he touched the water when a huge fish having suddenly seized the wicked man, before he could retreat to the bank, tore away, at a bite, a large portion of his thigh, by the pain of which most merited laceration, the unhappy wretch was hurried away from the living—the divine justice bringing it about, that he, who a little while before boasted that he had eaten up his "Ave Maria beads," should see his own flesh devoured, even while he was yet living.

AUTHOR UNCERTAIN, IN THE YEAR 1642.

In the mission of Maryland for the year 1642, just elapsed, we have had only three companions and those three priests, one of whom too was confined by sickness of three months' duration. This was father Roger Rigby. The other two were father Philip Fisher, superior of the mission, and father Andrew White, who separated themselves in different places for the purpose of collecting more fruit. The superior, father Philip, remained for the most part at St. Mary's, the chief town of the colony, in order that he might take care of the English, who live there in greater numbers, and also of the Indians not living far distant, as well as those going and coming backwards and forwards. Father Andrew betook himself to his former station at Pascataway; but father Roger went to a new settlement, which in the vulgar idiom they call Patuxen, in order to learn the more easily the Indian language; also, that he might better instruct some neophytes, and scatter along the bank of that great river the seed of faith. This was almost the only fruit of his labors.

Father Andrew suffered no little inconvenience, from a hard-hearted and troublesome captain of New England, whom he had engaged for the purpose of taking him and his effects, from

whom he was in fear a little while after, not without cause, that he would either be cast into the sea, or be carried with his property to New England, which is full of puritan calvinists—that is of all calvinist heresy. Silently committing the thing to God, at length in safety he reached Potomac—they vulgarly call it Pate-meak, in which harbor, when they had cast anchor, the ship stuck so fast, bound by a great quantity of ice, that for the space of seventeen days it could not be moved. Walking on the ice, as if on land, the father departed for the town; and when the ice was broken up, the ship, driven and jammed by the force and violence of the ice, sunk, the cargo being in a great measure recovered.

By this misfortune the father was detained longer in his visit, to wit: seven weeks; for he found it necessary to bring another ship from St. Mary's. But the spiritual advantage of souls readily compensated for that delay; for, during that time, was added to the church the ruler of that little village, with the other principal men of its inhabitants, who received the faith of Christ and baptism. Besides these, also another, with many of his friends; a third likewise, with his wife, his son, and a friend; a fourth, in like manner, with another of no ignoble standing among his people. By their example, the people

are prepared to receive the faith, whenever we will have leisure to instruct them by catechism.

Not long after, the young empress (as they call her at Pascataway) was baptized in the town of St. Mary's and is being educated there, and is now a proficient in the English language. Almost at the same time the town, called Portobacco, to a great extent, received the faith with baptism. Which town, as it is situated on the river Pamac, (the inhabitants call it Pamake,) almost in the centre of the Indians, and so more convenient for excursions in all directions, we have determined to make our residence; and the more so, because we fear that we may be compelled to abandon Pascataway, on account of its proximity to the Susquehannoes, which nation is the most savage and warlike of these regions, and hostile to the christians.

An attack having been recently made on a place of ours, they slew the men whom we had there, and carried away our goods, with great loss. And unless they be restrained by force of arms, which we little expect from the counsels of the English, who disagree among themselves, we will not be safe there.

Wherefore, we have to be content with excursions, many of which we have made this year in ascending the river, which they call Patuxen, of which this fruit has arisen, namely

of the conversion of the young queen of the town of that place, of the same name with the river there, and her mother: also of the young queen of Portobacco; of the wife and two sons of Tayac the great, as they call him—that is the emperor, who died last year; and of one hundred and thirty others besides. The following is our manner of making an excursion. We are carried in a pinnace or galley, to wit: the father, the interpreter, and a servant—for we use an interpreter, as will be stated hereafter—two of them propel the boat with oars, when the wind fails or is adverse; the third steers with the helm. We take with us a little chest of bread, butter, cheese, corn, cut and dried before it is ripe, beans and a little flour—another chest, also, for carrying bottles, one of which contains wine for religious purposes, six others holy water for the purpose of baptism; a casket with the sacred utensils, and a table as an altar for performing sacrifice; and another casket full of trifles, which we give the Indians to conciliate their affection—such as little bells, combs, fishing-hooks, needles, thread and other things of this kind. We have, besides, a little tent, when we are obliged to lie out in the open air, which is frequently the case; also, a larger one, which is intended to keep out the rain. The servants also bring other things, which are

necessary for hunting, and preparing for food whatever they have taken in hunting.

In our excursions we endeavor, as much as we can, to reach by evening some English house, or Indian village, but if not, we land and to the father falls the care of mooring the boat fast to the shore, then of collecting wood and making a fire, while in the meantime the two others go to hunt—so that whatever they take may be prepared. But if not, having refreshed ourselves with our provisions, we lie down by the fire and take our rest. If fear of rain threatens, we erect our hut and cover it with a larger mat spread over; nor, praise be to God, do we enjoy this humble fare and hard couch with a less joyful mind, than more luxurious provisions in Europe: with this present comfort that God now imparts to us a foretaste of what he is about to give to those who labor faithfully in this life, and mitigates all hardships with a degree of pleasantness; so that his divine majesty appears to be present with us, in an extraordinary manner. For the difficulty of this language is so great, that none of us can yet converse with the Indians without an interpreter. Father Rigby has made a little progress, so that he hopes he will be able by a short time to converse with them, upon things of ordinary importance, as far as may be necessary to instruct them to be admitted to

baptism; for he had composed a short catechism, by the aid of an interpreter. These things, I say, being considered, it appears miraculous that we have been able to effect anything with them; especially when we have no interpreter, except a young man, who is not himself so well acquainted with their language, but that he sometimes excites their laughter; so that when, for a time, we seemed almost to despair in mind, nevertheless, by patience we are succeeding, and in a gradual way are bringing them over to what we desire.

It has also pleased the divine goodness, by the virtue of his cross, to effect something beyond mere human power. The circumstances are these: a certain Indian, called an Anacostan, from his country, but now a christian, whilst he was making his way with others through a wood, fell behind his companions a little ahead, when some savages of the tribe of Susquehannoes, which I have mentioned before, attacked him suddenly from an ambuscade, and with a strong and light spear of locust wood, (from which they make their bows,) with an iron point oblong at the sides, pierced him through from the right side to the left, at a hand's breadth below the armpit near the heart itself with a wound two fingers broad at each side. From the effect of this when the man had fallen, his enemies fly with the utmost precipitation; but his friends who had gone on

before, recalled by the sudden noise and shout, return and carry the man from the land to the boat, which was not far distant, and thence to his home at Pascataway, and leave him speechless and out of his senses. The thing being reported to father White, who by chance was but a short distance off, he hastened to him the following morning, and found the man before the doors, lying on a mat before the fire and enclosed by a circle of his tribe—not indeed altogether speechless, or out of his senses, as the day before, but expecting the most certain death almost every moment; and with a mournful voice joining in the song with his friends that stood around, as is the custom in the case of the more distinguished of these men, when they are thought to be certainly about to die. But some of his friends were christians, and their song, which, musically indeed, but with plaintive inflexion of tone, they modulated, was, “may he live, oh God! if it so please thee;” and they repeated it again and again, until the father attempted to address the dying man, who immediately knew the father, and showed him his wounds. The father pitied him exceedingly; but when he saw the danger to be most imminent, the other things being omitted, he briefly runs over the principal articles of faith; and repentance of his sins being excited, he received his confession; then

elevating his soul with hope and confidence in God, he recited the gospel which is appointed to be read for the sick, as also the litany of the Blessed Virgin, and told him to commend himself to her most holy intercessions, and to call unceasingly upon the most sacred name of Jesus. Then the father, applying the sacred relics of the most holy cross, which he carried in a casket hung to his neck, but had now taken off, to the wound on each side, before his departure (for it was necessary to depart before the morrow, for the purpose of administering baptism to an aged Indian, who was considered about to die,) directed the bystanders, when he should breathe his last, to carry him to the chapel for the purpose of burial.

It was now noon when the father departed; and the following day, at the same hour, when by chance he was borne along in his boat, he saw two Indians propelling a boat with oars towards him; and when they had come along side, one of them put his foot into the boat, in which the father was sitting. Whilst he gazed on the man with fixed eyes, being in doubt, for in a measure he recognized him by his features who he was, but in part recollecting in what state he had left him the day before, when the man, on a sudden, having thrown open his cloak, and having disclosed the cicatrices of the

wounds, or rather a red spot on each side, as a trace of the wound, immediately removed all doubt from him. Moreover, in language with great exultation he exclaims, "that he is entirely well, nor from the hour at which the father had left yesterday had he ceased to invoke the most holy name of Jesus, to whom he attributed his recovered health." All who were in the boat with the father, after they investigated the thing, both by the sense of seeing and hearing, breaking forth into praise of God and thanksgiving, were greatly rejoiced and confirmed in the faith at this miracle.

But the father advising the man that, always mindful of so great and manifest a blessing, he should return thanks, and finally persevere to treat that holy name and most holy cross, with love and reverence, dismisses the same from him. Then returning to his own boat together with the other, he boldly propelled it with the oar, which he could not have done, unless he had been of sound and entire strength.

This is about the sum of the labor and fruit for this year; one thing, however, remains not altogether to be omitted, though to be touched upon lightly, to wit: this thing, that occasion of suffering has not been wanting from those, from whom rather it was proper to expect aid and protection; who, too intent upon their own affairs,

have not feared to violate the immunities of the church, by using their endeavors, that laws of this kind formerly passed in England and unjustly observed there, may obtain like force here, to wit: that it shall not be lawful for any person or community, even ecclesiastical, in any wise, even by gift, to acquire or possess any land, unless the permission of the civil magistrate first be obtained. Which thing, when our people declared it to be repugnant to the laws of the church, two priests were sent from England, who might teach the contrary. But the reverse of what was expected happened; for our reasons being heard, and the thing itself being more clearly understood, they easily fell in with our opinion, and the laity in like manner generally. This I add, by way of conclusion, that two others have recently come to us from England, to our great comfort, after an unpleasant voyage of fourteen weeks, whereas it is not generally more than six or eight. But of these and their labors and their fruit, if God grant others, we hope indeed that it will be abundant; thus far, we may predict from their present zeal and the emulation of their minds, since that is the most certain sign of the abiding of Him with us, who is the unit of the whole and the beginning of all unity.

AUTHOR UNCERTAIN, IN THE YEAR 1654.

This year father Francis Fitzherbert, destined for Maryland, at the first intimation of our superior, without a single companion, with magnanimity and alacrity of mind, entered upon an arduous expedition, and a laborious and long journey among unknown men, dissimilar in morals and religion. Nor, during his whole journey was there wanting an abundant harvest to his merit, from his confidence in God and his patience. Four ships sailed together from England, which a fearful storm overtook, when carried beyond the Western Isles, and the ship in which the father was carried, the violent winds so shattered, that, springing a leak by the continued violence of the sea, it left the pump almost useless. But in carrying away and exhausting the water, the men, four at a time, not only of the ship's crew, but of the passengers, every one in his turn, sweated at the great pump, in ceaseless labor, day and night.

Wherefore, having changed their course, their intention was to make sail towards the island, which the English call Barbadoes; but it could be accomplished by no art, by no labor; then the design was, having abandoned the ship, to commit themselves with their wares to the long boat. But the sea, swelling with adverse winds

and the huge mountainous waves, forbade. Many a form of death presenting itself to the minds of all, the hebetude of terror, now grown familiar, had almost excluded the fear of death. The tempest lasted, in all, two months, whence the opinion arose, that it was not on account of the violence of the ship or atmosphere, but was occasioned by the malevolence of witches. Forthwith they seize a little old woman suspected of sorcery; and after examining her with the strictest scrutiny, guilty or not guilty, they slay her, suspected of this very heinous sin. The corpse, and whatever belonged to her, they cast into the sea. However, the winds did not thus remit their violence, or the raging sea its threatenings. To the troubles of the storm, sickness was added, which having spread to almost every person, carried off not a few. Nevertheless, the father remained untouched by all the contagion, and unharmed, except that in working and exercising at the pump too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland.

AUTHOR UNCERTAIN, IN THE YEAR 1656.

In Maryland, during the year last past, our people have escaped grievous dangers, and have had to contend with great difficulties and straits,

and have suffered many unpleasant things as well from enemies as from our own people. The English who inhabit Virginia had made an attack on the colonists, themselves Englishmen too; and safety being guarantied on certain conditions, received indeed the governor of Maryland, with many others in surrender; but the conditions being treacherously violated, four of the captives, and three of them catholics, were pierced with leaden balls. Rushing into our houses, they demanded for death the impostors, as they called them, intending inevitable slaughter to those who should be caught. But the fathers, by the protection of God, unknown to them, were carried from before their faces: their books, furniture, and whatever was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, together with great peril of life, they were secretly carried into Virginia; and in the greatest want of necessaries, scarcely, and with difficulty, do they sustain life. They live in a mean hut, low and depressed, not much unlike a cistern, or even a tomb, in which that great defender of the faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience was added, that whatever comfort or aid this year, under name of stipend, from pious men in England, was destined for them, had been lost,

the ship being intercepted in which it was carried. But nothing affects them more than that there is not a supply of wine, which is sufficient to perform the sacred mysteries of the altar. They have no servant, either for domestic use, or for directing their way through unknown and suspected places, or even to row and steer the boat, if at any time there is need. Often, over spacious and vast rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no other pilot directing his course than Divine Providence. By and by the enemy may be gone and they may return to Maryland; the things which they have already suffered from their people, and the disadvantages which still threaten are not much more tolerable.

AUTHOR UNCERTAIN, IN THE YEAR, 1669.

Two priests of us have charge of the Maryland mission; the third, father Peter Manner, in the beginning of his labors and harvest, was suddenly taken from amongst us, no less to the regret than the loss of the inhabitants; both because that in six years he had become acquainted with the character of the region, and especially, that he was a man full of the apostolic spirit and of great promise, of whose virtues I omit anything further, as they are about to be set forth in an eulogy which will be sent to you. To repair this loss, two priests, with a temporal coadjutor were lately

sent over this fall ; so that, the two who are already here being numbered, the mission consists of four priests and three temporal coadjutors.

AUTHOR UNCERTAIN, IN THE YEAR 1670.

In this mission are three priests and three temporal coadjutors. This year we have learned a remarkable thing, which, though it happened here many years ago, and very likely may have been recorded in our annals of former times, notwithstanding, since it has been copied by us this very year, confirmed also by the authentic testimony of an eye-witness and public notary, it has seemed proper to touch upon the matter here, at least, in a brief manner. It is, however, necessary for me to premise this one thing, that it has been established by custom and usage of the catholics who live in Maryland, during the whole night of the 31st of July following the festival of St. Ignatius, to honor with a salute of cannon their tutelar guardian and patron saint.

Therefore, in the year 1646, mindful of the solemn custom, the anniversary of the holy father being ended, they wished the night also consecrated to the honor of the same, by the continual discharge of artillery. At the time, there were in the neighborhood certain soldiers,

unjust plunderers, Englishmen indeed by birth, of the heterodox faith, who, coming the year before with a fleet, had invaded with arms almost the entire colony, had plundered, burnt, and finally, having abducted the priests and driven the Governor himself into exile, had reduced it to a miserable servitude. These had protection in a certain fortified citadel, built for their own defence, situated about five miles from the others; but now, aroused by the nocturnal report of the cannon, the day after, that is, on the first of August, rush upon us with arms, break into the houses of the catholics, and plunder whatever there is of arms or powder.

After a while, when at length they had made an end of plundering, and had arranged their departure, one of them, a fellow of a beastly disposition, and a scoffer, both contemptible and blasphemous, even dared to assail St. Ignatius himself with filthy scurrility and a more filthy act. "Away to the wicked cross with you, papists!" says he, "who take delight in saluting your poor saint by the firing of cannon. I have a cannon, too, and I will give him a salute more suitable and appropriate to so miserable a saint." This being said, (let me not offend the delicacy of your ears,) he resounded with a loud report, and departed, while his companions deride with their insolent laughter.

But his impious and wicked scurrility cost the wretch dear; for, scarcely had he proceeded two hundred paces from the place, when he felt a commotion of the bowels within, and that he was solicited to privacy; and when he had gone about the same distance on his way, he had to withdraw privately again, complaining of an unusual pain of his bowels, the like of which he had never felt in his life before. The remaining part of his journey, to wit: four miles, was accomplished in a boat; in which space the severe torture of his bowels and the looseness of his belly frequently compelled him to land. Having arrived at the fort, scarcely in possession of his mind, through so great pain, he rolls himself at one time on the ground, at another casts himself on a bench, again on a bed, crying out all the time with a loud voice "I am burning up! I am burning up! There is a fire in my belly! There is a fire in my bowels!" The officers, having pitied the deplorable fate of their comrade, carry him at length, placed in a boat, to a certain Thomas Hebden, a skilful surgeon; but the malady had proceeded farther than could be cured or alleviated by his art. In the meantime you could hear nothing else coming from his lips, but that well-known and mournful cry "I am burning up! I am burning up! Fire! Fire!" The day after, which was the second of August, his intolerable suffering

growing worse every hour, his bowels began to be voided, piecemeal. But on the 3d of August, furious and raging, he passed larger portions of the intestines, some of which were a foot, some a foot and a half, others two feet long. At length, the fourth day drained the whole pump, so that it left nothing remaining but the abdomen, empty and void. Still surviving, he saw the dawning of the fifth day, when the unhappy wretch ceased to see and live, an example to posterity of divine vengeance warning mankind:

"Discite justitiam moniti et non contemnere divos."

Innumerable persons, still living, saw the intestines of the dead man for many months hung upon the fence posts, among whom also he who has added his testimony to these things, and with his eyes saw, and with his hands handled the bowels, blackened and as if crisped up by fire, of this modern Judas, who, when being hung, broke in the midst, and all his bowels gushed out.

AUTHOR UNCERTAIN, IN THE YEAR 1671.

The Maryland mission has four companions, two priests and two temporal coadjutors. This mission succeeds prosperously, as we have learned from the last letters, and bears no mean harvest; and would yield greater, if more

laborers would till it. Of those who were sent in former years very few remain, the others being removed by death, of which number this year were father William Pellam, and Thomas Sherbon, temporal coadjutor. In this mission fifty-four have been brought to the catholic faith; and twenty general confessions have been received.

AUTHOR UNCERTAIN, IN THE YEAR 1672.

Two priests have care of the Maryland mission, to whom as many coadjutors have been added for the care of temporal and domestic affairs. From the last return made, it is counted—seventy brought over to the church, one hundred baptized, twenty general confessions received.

AUTHOR UNCERTAIN, IN THE YEAR 1673.

This year, two priests and one temporal coadjutor are here. They bestow their principal labor in confirming catholics in the faith, and imbuing them with piety, but labor also as occasion serves with the heretics, and of these have brought into the fold of the church twenty-eight; but by sacred baptism have regenerated seventy infants to Christ. But two fathers of the order of St. Francis, sent from England the year before, have entered into a portion of the labors and

harvest ; between whom and us offices of kindness are mutually observed for the common prosperity of the catholic cause.

AUTHOR UNCERTAIN, IN THE YEAR 1674.

The mission has three confederates, two priests and one coadjutor : the latter indeed watches over the temporal affairs ; but by the labors of the former, thirty-four have been brought to the faith and the catholic church ; seventy-five have been baptized ; seven general confessions have been received.

AUTHOR UNCERTAIN, IN THE YEAR 1675.

During the autumn last past, the mission has been augmented by a new addition of four confederates, to wit : two priests and as many coadjutors, who sailed from London about the end of November, with the royal fleet, all of whom, we learn from the letters of father Francis Pennington, arrived in those parts in health and safety ; who, nevertheless, states that a companion with him, father Nicholas Gulich, who had contracted a severe sickness on ship-board, is still grievously ill ; but that there is no doubt of his recovery. But what fruit our people have produced in the culture of this vineyard we have not yet learned.

AUTHOR UNCERTAIN, IN THE YEAR 1677.

The Maryland mission numbers six confederates; it was increased, about the close of the year, by two confederates, one a priest, the other a lay coadjutor. At this place Francis Knotchball, a temporal coadjutor, departed this life. He was admitted into the order at Walter, on the 20th November, 1671, and, while yet in his noviciate, with great zeal was desirous of the Maryland mission, which at length he obtained about the close of the year 1674; in which, however, it was not permitted him to prosper more than the space of two years; for on the 6th of January of the following year, 1677, he was carried off by death.

Adnotationes. Notes.

P. 10. . . navis. Ex "historiâ Provinciarum fœderatarum, Bancroft," constat Navem dictam, *Arcæ* nomine appellatam fuisse; Navem verò minorem *Columbæ* nomine. Peregrini quos Hæresis solo patrio extorres fieri compulerat, non videntur casu iniisse *Arcam* Noë, et *Columbam* à Patriarchâ emissam.

. . . Of the ship. It appears from the History of the United States, by Bancroft, that the Ship spoken of, was named the *Ark*; but that the smaller ship was called the *Dove*. It does not seem to have been by mere chance that the Pilgrims, whom Heresy had forced to expatriate themselves, embarked in the *Ark* of Noah, and the *Dove* sent forth by the Patriarch.

(B.) P. 16. . . occupaverat me. Sanctus quidem Paulus enarrans favores sibi coelitus concessos, de se, tanquam de tertio, loquitur. Cur autem scriptor hujus epistolæ verecundiam exuere videtur in prædicando de seipso? Fortè quia scribens suo Superiori, sive is fuerit Provincialis Angliæ aut Generalis præpositus Societatis, integram conscientiæ rationem manifestare cupiebat. Quicquid id est, non constat quis ille Pater fuerit à quo hæ scriptæ sunt litteræ, neque ad quem transmissæ.

Superior Missionis Marilandix, eas, ut verisimile est, scripserit; sed nullo, quod sciam, argumento firmatur, hoc officio functum esse Patrem Andreæ White (Vitus, ut annales nostri eum latinè vocant) utrùm Pater Joannes Brock, (verum ejus nomen erat Joan. Morgan) sociis præfuerit, res est in dubio, quanquàm magis ad veritatem accedere videtur eum non præfuisse antè annum —. Sed P. Andræam, à quo perindè decebat has dari litteras ad A. R. P. Generalem ipsum—ad illum enim directæ videntur, quoniam eum, ad quem scribit, titulo appellat *Paternitatis vestræ*, ut videtur in his litteris Pag. 27.

Ceterum constat ex litteris A. R. P. Præp. generalis, datis 15 Maii, 1638, ad Patrem Philippum—Fisher, hunc Patrem fuisse Superiorem sociorum in Marylandia. Puto, igitur, Patrem Andræam White, post annos tres regiminis, onere sublevatum fuisse; et successorem ejus P. Philippum Fisher, Missionem annis tantummodò tribus rexisse; cui substitutus est Pater Joannes Brock, ut patet ex Epistola ad eum data à A. R. P. generali 15. Sept. 1640.

Hinc probabilem habemus seriem Superiorum Marylandiæ—
Declaratus

1. P. And. White an. 1634.
2. P. Phil. Fisher 1637.
3. P. Joan. Brock 1640.
- 4.

. . . I had been engrossed. . . . Saint Paul, indeed, in relating the favors granted him from heaven, speaks of himself as of a third person. But why does the writer of this letter seem to lay aside his modesty, in giving his own experience? Perhaps it was because he wished, in writing to his Superior, whether he was the Provincial of England or the General Head of the Society, to lay before him a full account of the state of his conscience. However that may be, it does not appear who that Father was, by whom this letter was written, nor to whom it was sent.

The Superior of the Maryland Mission, it is likely, may have written it; but it is not established by any proof, as far as I know, that Father Andrew White, (Vitus, as our annals call him in Latin,) filled this office. It is doubtful whether Father John Brock, (his real name was John Morgan,) presided over the associates, though it seems to come nearer the truth to say that he did not preside before the year —; but that Father Andrew did, and so it was proper that this letter should be written by him to the Very Reverend Father General; for it seems to be directed to him, since he calls the person to whom he writes by the title of *Your Paternity*, as appears in this letter, page 27.

As for the rest, it is evident from a letter of the Very Reverend Father General, written on the 15th May, 1638, to Father Philip Fisher, that this Father was the Superior of the Associates in Maryland. Accordingly, I suppose that Father Andrew White, after governing three years, was relieved of the burden, and that his successor, Father Philip Fisher, directed the mission for only three years; and Father John Brock was put in his place, as appears from a letter written to him by the Very Reverend Father General, on the 15th of September, 1640.

Hence, we have clearly indicated the probable succession of Superiors of Maryland: First, Father Andrew White, in the year 1634; second, Father Philip Fisher, 1637; third, Father John Brock, 1640; fourth,

(C.) P. 21. Quæ intrà Parenthesim, aliâ manu, in Manuscripto Romano, scripta sunt.

The words in the Parenthesis are written in a different hand in the Roman manuscript.

(D.) P. 22. Inquiri juvaret in Angliâ, Stonyhurstii, vel Romæ, utrûm, in istis locis, extant litteræ quas harum scriptor commemorat.

It might be proper to inquire at Stonyhurst in England, or at Rome, whether the letters mentioned by the present writer still remain in those places.

(E.) P. 24. Non agitur hic de servis æthiopibus, qui non norant maria tentare, sed de facinorosis Europæ transmotis ad exilium perpetuum aut temporarium, quosque ut famulos conducebant incolæ.

This is not to be understood of the African Slaves, who did not know enough to go to sea, but of criminals transported from Europe into a perpetual or temporary exile, and whom the inhabitants hired for servants.

(F.) P. 32. . . . Sth Clementis. . . . Periiit nomen, et insula quasi tota, alluvie fluminis, ut videtur; sita erat ad ostium sinûs qui hodie *sinus Sth Clementis* vocatur. Ex eâ superest tantum moles arenaria decem circiter jugerum quæ ægrè arari possunt; nomen retinuit Insulae Ardearum. Prima occurrebant navigantibus inter eas, quæ nunc *Blackstone Islands* dicuntur, tunc autem verisimiliter *Insulae Ardearum* vocabantur—Ferebat traditio vicinorum terræ adjacentis, anno 1835, insulam dictam se vidisse longè latèq. ampliorem, sed eam, memoriâ seniorum, fuisse sensim ab aquis occupatam.

. . . St. Clement's. . . . The name has disappeared; and almost the whole of the island, as it seems, has been washed away by the river. It was situated at the mouth of the bay, which is now called *St. Clement's Bay*. All that is left of it is a sand bank of about ten acres, which can hardly be cultivated. It has kept the name of Herons' Island. It was the first you met in sailing between those islands which are now called *Blackstone Islands*; at that time, however, they were probably called *Heron's Islands*. A tradition prevailing among the people of the neighbourhood, in the year 1835 was, that they had seen the island more extensive in length and breadth; but that within the memory of the older inhabitants it had been gradually washed away by the waters.

(G.) P. 32. . . . Angustissimus. . . . Et nunc, ut hodie visitur, est iste trajectus, in toto fluminis cursu, magis coarctatus. Pronum est, igitur, hinc colligere classem ad insulam de qua agitur, appulisse,

non verò ad S^{ti}. Georgii, vel aliò; nullibi enim fluminis, alter est angustior trajectus.

Ad hoc, dicta insula distabat *novem* leucis (sive milliaribus *viginti septem*) ab ostio fluminis quod nunc vocatur *S^{ta}. Mariæ*, ut patebit Paginâ 36 hujus epistolæ. Jam verò, hoc ipsum est spatium, ab insulâ *Heron's Island* interjectum ad os fluminis vel sinûs *S^{ta}. Mariæ*, quem peregrini tunc S^{ti}. Georgii dixere. Insula porrò Sⁱ. Georgii, quæ eodem hodiè appellatur nomine, ad ipsum amnis ostium sita est; ex cujus extremâ parte occidentali, facto circuitu, trium tantummodo milliarium in amnis profluentem datur accessus.

. . . The narrowest. . . At the present time also, as is seen to-day, this crossing is shorter than any other in the whole course of the river. It is easy, then, to infer from this, that the fleet sailed to the island in question, but not to St. George's Island or elsewhere; for there is no other narrower crossing place anywhere on the river.

In addition to this, the island was nine leagues (or twenty-seven miles) from the mouth of the river, which is now called St. Mary's, as will appear in this letter, page 36. Now, indeed, this is the exact distance between *Heron's Island* and the mouth of St. Mary's River or bay, which the pilgrims then called St. George's. Moreover, St. George's Island, which goes by the same name to-day, is situated just at the mouth of the river, and from the western extremity of this island, by making a circuit of only three miles, you can enter the main stream of the river.

(H.) P. 33. Pagus iste, in Mappis recentibus, venit sub nomine *New Marlborough*, vel *Marlborough point*. Itâ Bernardus Ulysses Campbell Esq. in the "Metropolitan Catholic Almanac" for the year 1841, idque ex probatis auctoribus.

. . . This place appears in the recent Maps, under the name of *New Marlborough* or *Marlborough Point*. So Bernard Ulysses Campbell, Esq. states in the Metropolitan Catholic Almanac for the year 1841; and this is confirmed by good authorities.

(I) P. 33. . . . Puerique vices. . . .

. . . And took his place. . . .

(K.) P. 36. . . Sinum unum . . . intrà hos 200 annos à 1634, corrosit aquæ vis quasdam riparum fluminis partes. Id patet 1^o ex annotatione F. Pag. 104—2^o ex inspectione loci *Fort point* in prædio ad *Saint Inigoes*, ubi Leonardus Calvert castellum communiverat, quod haustum fuit cum ipsismet tormentis bellicis 10. vel 12—Depressa verò in arenâ, et operta æstu crescente, orgyis plus centum à littore, septem extraxit Pater Josephus Carbery, ad quæ facilius patebat accessus, quamvis unum vel alterum in altitudine 20. pedum jaceret. Si in uno solum loco, invasit aqua tot orgyas terræ firmæ, quidni circà *Heron's Island* ad S. Clementem? Quidni circà *Piney point*, et canalem inter insulam hodiernam S^{ti}. Georgii, totumque littus usque ad *Cherry point*, amplificatione littorum, ex humi aliundè corrosi accessu. Fortè hoc tempore, ostium *sinûs*, quem scriptor vocat S^{ti}. Georgii, aditum habebat statim à *Piney Point*, et canalis dictus supra, nunc magnis navibus impervius, iis patebat. Militat pro hac hypothese nomen S^{ti}. Georgii quod hodiedum fert minor ille sinus, qui primus ad lævam *Piney point* occurrit, tùm canalis de quo suprâ.

Hinc intratur in sinum majorem quem peregrini, etiam S^{ti}. Georgii dixere, sed qui, mutato nunc nomine, dicitur S^æ. Mariæ, æquè ac sinus S^æ. Mariæ interior versus aquilonem, et ultrà S^{ti}. Ignatii fretum. Quid insuper, si hodierna insula S^{ti}. Georgii, parva, tunc temporis fuerit, quæ aggestu limi crevit et arenarum. In illâ

enim non obscura visuntur hodiè indicia soli prius depressi, recentèr nati, et nondùm ex integro formati.

. . . Two harbors . . . one of these . . . within these 200 years, since 1634, the force of the current has washed away certain portions of the banks of the river. This is evident, 1st, from note F, page 104 ; 2nd, from an examination of the place called *Fort Point*, on an estate near Saint Inigoes, where Leonard Calvert had built a fort, which was swallowed up, together with ten or twelve of the very cannon he had placed there. But Father Joseph Carbery drew out seven, which were sunk in the sand and covered by the advancing tide, more than a hundred fathoms (or 200 yards) from the shore, and which were easier to reach, though one or two lay at about the depth of 20 feet. If in only one place the water swallowed up so many fathoms of solid land, why could not the same thing have happened around *Heron's Island* at St. Clements ? Why not around *Piney Point*, and along the channel between the present island of St. George and the whole shore, clear to *Cherry Point*—the shore being extended by deposits of earth brought down from other places ? Perhaps at this time the mouth of the *Bay*, which the writer call *St. George's*, could be entered directly from *Piney Point*, and the above mentioned channel, now impassable for large ships, at that time afforded them a passage. The fact that the smaller Bay—the first one to the left of *Piney Point*—still bears the name of St. George, is in favor of this supposition, and also the channel which is mentioned above.

From this there is an entrance to the larger Bay, which the travellers also called St. George's, but which has now changed its name, being called *St. Mary's*, as well as the inner bay of St. Mary's towards the north and beyond the channel of St. Ignatius. Moreover, what if the present island of St. George was small at that time, having grown by deposits of mud and sand ? For on this island are seen to-day no doubtful proofs that the land was formerly sunk [below the water ?] ; that it has recently been thrown up and is not yet completely formed.

(L.) P. 45. . . . Nobilissimus Pater . . . Pater Cecili fuit Georgius Calvert, natus anno 1582 (Ramsay) Is fuerat secundus à secretis Roberti Cecil, qui postea evasit primus à secretis Jacobi 1^o dum ipse Georgius se acatholicum ad hoc profiteretur (British Emp.) Incertum quo tempore hæresi valedixerit, at constat (Bozman) eum anno 1621, fuisse à primariis Regni secretis, licet publicè catholicum. Eum insuper creatum à Jac. 1. Toparcham (Lord) Baltimoræ in Hybernâ, circà a. 1623 et electum ab Universitate Oxoniensi legatum ejus ad regni comitia an. 1624. (Brit. Emp.) Prius vero, cum jam Puritani in novam Angliam emigrassent, ut persecutionem quâ vexabantur, fugerent, ipse eodem actus motivo et donatus a Rege amplissimis prædiis in insulâ terræ novæ (Newfoundland) illuc colonios catholicos transmiserat, anno 1621, quibus præerat Edward Wynne.

Circà annum 1625, statuit colonos invisere, plus æquo fidens laudibus queis regionem extollebat Edward, illucq. uxorem et proles deduxit. Sedem coloniæ appellavit Avalon, (propè arcem Ferryland, inter Bay of Bulls ad orientem, et cape S^t. Mary's ad meridiem,) probabiliter, ait scriptor geographiæ British Empire, in venerationem S^ti. Josephi ab Arimatheâ, qui fertur primam ecclesiam pro conversis à se Britannis ædificasse in Avalon, loco quem hodiè vocant Glassenbury, in Somersetshire. Iterim moritur Rex Jacobus an. 1625: et Georgius pertæsus regionis asperæ quæ fecunditati ab Edwardo depictæ non respondebat, cum audiisset Virginiam longè uberiorem esse, hanc explorare decrevit, an. 1628. (Bozman ex Burk, hist. Virg.)

His most Noble Father The father of Cecil was George Calvert, born in the year 1582. (Ramsay.) He had been second secretary of Robert Cecil, who afterwards became first secretary of James the First, while George himself had hitherto declared that he was not a Catholic. (British Empire) It is uncertain at what time he gave up his heresy, but it is evident (Bozman) that in the year.1621, he was the first secretary of the kingdom, although avowedly a Catholic. And besides, that he was made

Lord of Baltimore in Ireland by James the First, about the year 1623, and that he was chosen by the University of Oxford to represent them in Parliament in the year 1624. (Brit. Emp.) But before this, just as the Puritans had already emigrated to New England to escape the persecutions, by which they were harassed, so he, urged by the same motive, and being presented by the King with very large estates in the island of Newfoundland, had, in the year 1621, sent thither some Catholic colonists, who were commanded by Edward Wynne.

About the year 1625, putting too much faith in Edward's glowing account of the country, he determined to visit his colonists, and carried thither his wife and children. He called the settlement Avalon, (near the promontory of Ferryland, between the Bay of Bulls on the east, and cape St. Mary's on the south,) probably, says a geographical writer, (British Empire,) from his reverence for St. Joseph of Arimathea, who is said to have built the first church for the Britons, whom he had converted, in Avalon, a place which they now call Glastonbury, in Somersetshire. In the meantime, King James died in the year 1625; and George, weary of this wild region, which did not prove as fertile as represented by Edward, as he had heard that Virginia was a far richer country, determined to explore it, in the year 1628. (Bozman, from Burk's hist. Virg.)

(M.) P. 45 . . Testis oculatus. . . . Hinc constat Georgium prius invisisse Virginiam, quàm peteret an. 1633. à Carolo 1^o sibi concedi Marylandiam. Id etiam recentius asseruit Burk in *Historia Virginiae*, ex fide M. S. cui titulus: "Ancient Records;" hoc M. S. eripuerat Col. Byrd ex Archivo, cum tempore turbarum circa an. 1778, hostes tabulas veteres expilarent. Ità Bozman. Idem Burk refert Georgium durius acceptum, non quidem à Virginiae Præfecto (Sir John Harvey), qui primus à Rege constitutus, eam rexit, ex quo mercatorum societas soluta fuit, quæ

toti regioni prius imperabat, et transiit sub Regis strictius Dominium sive muncipium; sed a comitio Provinciali (Assembly).

Ille senatus Georgium, quoniam erat Catholicus, bonis interdixit in Virginia comparandis, vetuitque sedem illic figere, nisi in spiritualement Regis Angliæ Primatum juraret, eodemque sese obstringerent sacramento ejus sequaces catholici. Renuit Georgius, et animo se convertit ad littus fluminis Patowmeck septemtrionale explorandum, adjacentesque regiones si fortè lætas, frugumque feraces agros inveniret, ad quas commodè posset colonos educere, et illic quietas Catholicis sedes stabilire.

Quamvis enim terrarum tractus, qui postea Marylandiæ nomine insigniti sunt, Virginiae olim à Jacobo 1^o fuerint attributi, extincta tamen societate mercatorum quibus terras illas, ut Virginiae partem concesserat, de integro tamen in Regis potestatem denuò ceciderant, quem penès tunc erat illas cuilibet pro libitu suo largiri.

Non constat quidem, ut ait Bozman ullâ hominum, scriptorumve memoriâ, Georgium, postquam Virginia abscesserat, iter ad septemtrionem flexisse et sinui Chesapeake illapsum esse, ut illius accolas, vel agros observaret. Hanc tamen explorationem, pro prudentiâ viri et consilio, quod mente gerebat illum eam non oportuit omittere. at quicquid id est, jam redierat in Angliam an. 1631, et petierat à Rege Carolo 1^o sibi suisque concedi Regionem, quæ à flumine Patowmeck vergit ad Septemtrionem.

Utrùm Georgius primo illo itinere, sacerdotes sibi catholicos adjunxerit, non extat memoriâ; attamen id procul dubio non omiserit.

. . . An eye-witness. . . . It is evident from this, that George visited Virginia, before he applied to Charles the First for a grant of Maryland, in the year 1633. Burk also has more recently asserted this in his history of Virginia, on the authority of a Manuscript entitled "Ancient Records;" this Manuscript Colonel Byrd had taken from the Archives, when the enemy, at the time of the disturbances, about the year 1778, were carrying off the old records. To the same effect Bozman. Burk also

mentions, in the same place, that George met with a harsh reception, not indeed from the governor of Virginia, (Sir John Harvey, who was the first governor appointed by the King, and by whom the company of merchants, which before ruled the whole country, was broken up; and thus came more directly under the control and management of the King,) but from the Assembly of the Province.

This body, as George was a Catholic, prohibited him from acquiring property in Virginia, and forbade him to settle there, unless he would swear to recognize the spiritual supremacy of the King of England, and unless his Catholic followers would bind themselves by the same oath. George refused, and turned his attention towards exploring the northern shore of the Potomac river and the neighboring regions, to see whether he could not, by good fortune, find some pleasant and fertile lands, to which he could conveniently lead his colonists, and establish there a settlement for Catholics, where they would be undisturbed.

For, although the tracts of land, which were afterwards known by the name of Maryland, were formerly assigned to Virginia by James the First, yet the company of merchants, to whom he had granted those lands, as a part of Virginia, having become extinct, they had again, at length, fallen into the hands of the King, who could at that time, bestow them upon any one, according to his own pleasure.

It is not indeed certain, as Bozman says, from any testimony of men, or historical records, that George, after he left Virginia, turned his course to the north and sailed into the Chesapeake Bay, to see the country, or its inhabitants. Yet, a man of his wisdom, and cherishing the design which he did, ought not to have omitted this investigation. But, however that may be, he had already returned to England in the year 1631, and requested from Charles the First, that the district, which extends northwards from the Potomac, should be granted to him and his heirs.

It is not recorded whether George, in this first voyage, associated with him any Catholic priests, but doubtless he would not have neglected this.

(N.) P. 45. . . . Verissimè scripsit Smithæus. . . . Encomio isti non consentit vir acri iudicio, quisquis scripserit opus: "The British Empire in America." Sic enim de eo, ceterisque peregrinatoribus in Americam opinatur. Amidas, inquit, et Barlow, quæstuosissimè negociati erant, cupidique societatis suæ ad perseverandum inducendæ, adeò mira retulerunt de ubertate soli, de aurâ et cælo, aliisque sine numero commodis, ut ille qui haud magnâ cum re domi erant, cupiditate tenerentur ad Paradisum illum emigrandi.

Capitanus Smithæus narrationibus his incensus trajecit in Virginiam, ad quam tunc Marylandia pertinebat. Fabulosam postea texuit historiam, gratis mirificisque casibus refertam, ut de amore filiæ Regis Powhatan, nomine Pocahonta, quæ illum ineluctabili letho eripuit, aliisque suspectis rebus. Omnes tamen omninò scriptores fortem illum, constantem magnanimum, præclarisque animi dotibus præditum extollunt, sed simul ventosum, quoniam honoris auram sectabatur, et res narravit vero majores—Ità omnes.

. . . The very faithful account written by Smith. . . . Whoever wrote the work called "The British Empire in America," a man of acute discernment, does not concur in this praise of Smith. For this is his opinion of him and of all the other travellers in America. Amidas and Barlow, says he, had driven a very profitable trade, and being eager to persuade their company to persevere, brought back such wonderful accounts of the richness of the soil, the air and the climate, that those, who had not much property at home, were possessed with an eager desire to emigrate to that Paradise.

Captain Smith, excited by these stories, went over to Virginia, to which Maryland then belonged. He afterwards got up a fabulous account, filled with pleasing and marvellous events, such as the passion, with which he inspired King Powhatan's daughter,

named Pocahontas, who rescued him from certain death, and other suspicious stories. Yet all writers agree in praising him for his bravery, resolution and lofty spirit, and speak of him as endued with noble qualities of mind, but at the same time, as being a vain man, inasmuch as he sought after popular honors, and did not confine himself to the truth. And so say all.

(O.) P. 47. . . Binis tamen navibus venere Coloni; prior Arca, alia Colomba (Ark and Dove). Ità Edward Lynch, quonam verò auctore me latet. Vide ante, P. 101.

. . . The Colonists, however, came in two ships; the one the Ark, the other the Dove. So Edward Lynch states, but on whose authority I know not. See before, p. 101.

(P.) P. 47. . . . mititunt nuntios . . . fortè alludit ad Missionarios quos Angli Catholici adjungunt Baroni de Baltimore proficiscenti ad Marylandiam.

. . . Are sending out messengers. . . . Perhaps he alludes to the missionaries, whom the English Catholics sent with the Baron of Baltimore, when he set out for Maryland.

P. 48. . . in confesso est . . . Hæc, et alia omnia, hic, sollicitâ curâ ex illo descripta sunt exemplari quod Romæ ex ipso autographo desumptum est; sed cùm errores oporteat præter librariorum voluntatem irreperere, qui locutionem faciant ambiguum, errata probabili conjecturâ emendare periclitatum est, et correctio addita est post textum, sed intrâ parenthesim.

This, and all the other passages along here, have been transcribed with great care from the copy, which was taken from the

original itself at Rome ; but since mistakes will creep in to make the expression doubtful, contrary to the wish of the copyists, the attempt has been made to correct errors by probable conjecture, and the correction has been placed after the text, but in a parenthesis.

23. P. 51. . . oves vel hinc vel a Canariis. . . .

Tota illa Declaratio prodiit in Europâ, et prius scripta est ibidem, quam auctor in Americam appulisset, ut patet ex Pag. 44 "statuit coloniam ducere." Ergò Cecilius nondum fuerat testis oculatus, sed *fortè* fuerat pater Georgius.

. . . Sheep . . . either from this country, or from the Canaries.

This whole statement appeared in Europe, and was written there, before the author came to America, as appears from page 44: "he determined to lead a colony." Accordingly, Cecil had not yet been an eye-witness, but *perhaps* George, his father, had.

(A.) P. 54. . . Socii quinque. . . . Sacerdotes tres fuere P. Andræas White (Vitus) 2^{us}. P. Joannes Altham (Altam). 3^{us} fuit probabiliter P. Joannes Brock ; (probabilius P. Phil. Fisher qui primus à P. A White rexit Missionem), constat enim illum (vide inf. —) anno 1640, toti Missioni præfuisse. Hinc conjicitur eum fuisse unum è primis sociis Patris And. White ; nam minùs fuisset aptus ad officium Superioris Pater recentè advectus.

Coadjutores.

. . . Five Associates. . . . The three Priests were Father Andrew White (Vitus) ; 2nd, Father John Altham (Altam) ; the 3rd was probably Father John Brock ; (more probably Father Philip Fisher, who first governed the Mission after Father Andrew White ;)

for it is evident (see below) that this father was in authority over the whole Mission in the year 1640. From this it is inferred, that he was one of the first associates of Father Andrew White; for a Father who had just come over would have been less fit for the office of Superior.

Assistants.

(B.) P. 54. . . . Sacerdotes quatuor. Quis est quartus ille? R. vero similiter P. Joan. Brock, vel P. Philippus Fisher, qui præfuit toti Missioni ab 1637 ad 1642: ætatis 47. si tunc fuisset Tyro Missionarius, non factus esset 2^{us} Superior, utpotè nec mores nec linguas regionis callens.

. . . uno adjutore—anno 1635. duo numerabantur. Quid accidit cum alterutro?

. . . Four Priests. Who is this fourth one? Probably Father John Brock, or Father Philip Fisher, who was over the whole Mission from 1637 to 1642, at the age of forty-seven. If he had been a Missionary Novice at that time, he would not have been made Superior, inasmuch as he would not have been acquainted either with the customs or the languages of the country.

. . . one assistant . . . in the year 1635; two were mentioned. What has become of one of these?

(C.) P. 55. Quis ille juvenis Missionarius fuerit? Id solùm patet, eum venisse in Marylandiam anno 1637. exeunte, vel initio anni 1638. Sed cùm, eo defuncto, Sacerdotes non tres superstites essent, et anno 1636 quatuor numerabantur, scilicet Patres A. White, Jo. Altham, Phil. Fisher et Jo. Brock, oportuit unum ex illis tunc abfuisse; nullus enim ex his quatuor interierat, nam P. Jo. Altham obiit anno 1640. 5. Nov. in urbe S. Mariæ. (vid. Oliver.)

Who could this young Missionary have been ? Thus much only is clear, that he came into Maryland in the latter part of the year 1637, or the beginning of the year 1638. But since only three Priests remained after his death, and four were mentioned in the year 1636, namely: Fathers A. White, John Altham, Philip Fisher and John Brock, one of these must have been absent at that time ; for no one of these four had died ; for Father John Altham died on the 5th of November in the year 1640, in the city of St Mary's. (See Oliver)

Notes by the Editor.

Father Andrew White (the supposed author of the "*Relatio Itineris in Marylandiam*,") was born in London, about the year 1579. He was educated abroad, at Douay, where he was ordained a secular priest, about 1605. He returned to England, where he was arrested under the law in force against "*Missionary Papist Priests*," cast into prison, and, with 46 other priests, condemned to perpetual banishment in 1606. In 1607, being then twenty-eight years of age, he joined the Society of Jesus, and passed his noviciate of two years in the University of Louvain; and on the 2d day of February, 1609, took the vows as a member of the Society. He again returned to England, where he was engaged as missionary for some years, but was recalled by his superiors, and became a "professed" Jesuit in 1619. He was then sent to Spain and employed in the instruction of young Englishmen, who were preparing for missions in their own country. During his stay in Spain, he was Professor of Sacred Studies, Scholastic Theology and Hebrew, both at Valladolid and Seville. He was afterwards promoted to the chair of Divinity, first at Douay and then at Liege. These important and responsible positions, held by Father White, show, not only the high appreciation of his worth by his superiors, but also his great learning and ability.

In 1633, Father White was chosen by the General of the Society of Jesus, Father Mutius Vitelleschi, to accompany Lord Baltimore's expedition to establish a colony in Maryland. He was accompanied by Father John Altham and perhaps other priests of the Society, and two lay members, John Knowles and Thomas Gervase. The "*Relatio*" gives an account of the voyage and the doings of the colonists, as well as the employments of the missionaries, to the end of the month of April, 1634. Father White and his companions at first confined their labors to the

Piscataway and Patuxent Indians, not, however, neglecting those in the vicinity of the new settlements. During the first five or six years he was joined by several missionaries from Europe; the names of Fathers Brook, Philip Fisher, Roger Rigby are mentioned. On the authority of a M.S. document ascribed to Archbishop Carroll, (the first Archbishop of the United States,) it has been stated that Father White returned, in person, to Europe, and brought back several missionaries to aid him in his labors in Maryland—the names of Fathers Harkey and Perret (Parrot) are recorded.

Father White acquired the language of the Indians, and prepared a grammar and vocabulary, as well as a catechism. The catechism alone is extant, having been found by Father William McSherry in the archives of the Society at Rome. The labors of the missionaries were also directed to the care and edification of the members of their own church amongst the colonists, as well as to the conversion of the Protestants, who were very numerous, if not the majority of the settlers. Father White and his colleagues, Fathers Copley and Altham, were summoned to sit in the first Colonial Assembly* of the Province, but earnestly desiring to be excused from taking part in the secular concerns of the colony, their request was granted.

Father White went to Mattaponi, Father Altham to Kent Island, and Father Fisher remained at St. Mary's. In the "Extracts from the Letters of the Missionaries" here printed, will be found most interesting and instructive accounts of Father White's labors and success amongst the Indians of Patuxent, Piscataway and Potopaco. His self-denial, privations and sufferings, and the touching patience and cheerfulness, with which they were all endured, move our profound respect and admiration: Father White deserves a high place of honor amongst the many heroic missionaries of the Society of Jesus.

In 1644, Father White was seized by a band of the soldiers of Claiborne and sent in irons to England. He was there impris-

* The first Assembly of the colony consisted of all the "freemen," who sat in person, or by proxy.

oned on a charge of violating the law concerning "Missionary Popish Priests," and, after great suffering and severity, he was released, on a sentence of banishment from the country. He petitioned his superiors for permission to return to his beloved flock, and painful labours, in the Colony, but his age and many infirmities prevented his request from being granted. After a few months of exile, he again returned to England, under an assumed name. The accounts of him from this time are very vague and uncertain. It has, however, been recorded that the holy man foresaw, and named, the day and hour of his death, viz: the Feast of St. John the Evangelist, 27 Dec. 1656. On that day, though not more ill than usual, he insisted upon receiving the last Sacraments of the Church, and about sunset breathed his last, in London, in the 78th year of his age. Father Southwell, in his "*Bibliotheca Scriptorum, S. J.*," gives the following glowing eulogium of this most pious and worthy Apostle of Maryland:

"Vir fuit non minùs sanctitate vitæ, quàm doctrina conspicuus, magnâ eluxit abstinentiâ, solo pane et aquâ sæpe victitans, nec his nisi sub vesperam se reficiebat. Tam profundâ humilitate fuit, ut abjiciendi sese occasiones ultro quærebat. Incommodorum corporis adeò patiens, ut quamvis longâ et permolestâ laboraret infirmitate, nunquam tamen auditus sit queri, sed quoad licebat, pro sano se gerebat, hâc unâ in re simulator egregius. Denique quæcumque agebat, sanctimoniam quamdam spirare videbantur, ut non defuerint viri graves, qui asseruerint, si quencquam vidissent in hâc vitâ sanctum, eum procul dubio fuisse Patrem Andream Vitum."

B. A. Campbell's Biographical Sketches, &c., in the Metropolitan Catholic Almanac for 1841, (where all the authorities are given,) has furnished the Editor with the materials for the above Sketch. Reference has also been made to the Memoirs, by *Richard H. Clarke*, in the "Baltimore Metropolitan, Vol. IV., 1856," and to the Historical Sketch of Father White in the "Woodstock Letters."

Father William McSherry, to whose diligence and zeal the students of the early history of Maryland are indebted for the transcripts, (from the originals in the Library of the "Domus Professa" of the S. J. in Rome,) of the "*Relatio*," "*Declaratio*" and "*Excerpta*," was born July 19th, 1799, near Charleston, in what is now the State of West Virginia. In his 15th year, he became a student in Georgetown College. In his 16th year, he was received as a novice of the Society of Jesus. He was sent to Rome in 1821 to complete his studies, where he was ordained, and then returned to the United States, in 1828. In 1829, he became Professor of Humanities in Georgetown College. In 1832, he returned to Rome, during which visit, he discovered, the previously unknown, "*Relatio Itineris*," and the other interesting documents here printed. In 1833, he became the first Provincial of Maryland, and in 1837 President of the College, of which he had been a student in his youth. He died in the year 1839, and his remains repose in the cemetery of the College, at Georgetown.—*Father J. S. Sumner, in the College Journal of January, 1874.*

Page 10. Father Blount was Provincial of England, and Father Mutius Vitelleschi (not Vitellesetis, which is his Latin appellation,) was General of the Society at this time.

As mentioned in the Preface, the variations of the text of the former manuscript copy of the Maryland Historical Society and the one now printed, are very numerous. It being found impossible to find the original copy of Father McSherry, or to recover that made from it for the Maryland Historical Society, the collation of the texts has been made between that now presented to the public, and that printed in the "Woodstock Letters," which, even to obvious errors, is identically a text, the same as that from which Dr. Brooks made his translation. There are more than 110 various readings in the "*Relatio*," and more than 60 in the

"*Declaratio*." Such as do not materially affect the sense are not here noticed, e. g. Page 10. *Conis*, Cowes, W. L., for *Covis* Cowes, H. S. Page 11, line 7, *Ille*, H. S., for *illa*, W. L. The different orthography of proper names, when the meaning is obvious, will also be not stated.

Page 10, line 9, *occasum æstivum*, should be translated "southwest." Page 16, line 13, *ut in aquâ discus*, like a dish in the water, H. S.; *ut in aquâ discat* (a thing you may learn out at sea,) W. L. Page 18, line 3, in W. L. the blank is supplied by *Ramadan*. Page 21, the lines in parenthesis in the second paragraph are not in the text of the W. L. Page 23, the blank in the 20th line, is in the W. L., supplied by *nefrendem*, translated by Dr. Brooks "a shote." Page 24, *latitudo* 15, W. L., *latitudo* 16. Page 25, *Lecti[sunt] stragula*, &c., means a hammock. Page 26, line 21, W. L. has *gnaccar* and line 23 *Pupais est*. Page 27, line 6, W. L., has *operosiore*, translated by Dr. Brooks, "in construction." Page 32, line 6, after *S^a Clementis* there are wanting, in the H. S. *nomine appellavimus, secundam S. Catharinæ, tertiam S. Cecilix, Descendimus primùm*. We called by the name (of S. Clement's Island), the second S. Catherine's, the third S. Cecilia's. We disembarked first. Page 38, *locum*, H. S., *lorum*, "a thong," W. L. Page 41, line 16, *quem nostrum Deum vocant*, "whom they call our God," omitted in the translation. Line 22, W. L., has *Barcluxem*. Page 42, lines 6 and 12, W. L., has *Taho! Taho!* Page 43, the last two paragraphs are wanting in the W. L. It is also to be remarked, that, with two or three exceptions, all words in parenthesis are wanting in the W. L.

Page 11, 23 Novembris, diè S^{to} Clementi, &c.—this should be translated, "and made a way for the people to the land, that they might declare the wonderful things of God." St.

Clement having been condemned to martyrdom by the Emperor Trajan, his executioners fastened an anchor around his neck, and cast him into the sea. The legend farther adds, that whilst all the Christians, who were suffering in exile, to which Clement had been condemned, were praying with great earnestness and devotion upon the shore, the sea retired three miles. They went dry-shod to the place of his martyrdom, and there they found a marble chapel, containing an altar, and near it, the body of the Saint, all decently embalmed, with the anchor near his side. Returning to the main land by the same way, they told the wonderful story to the inhabitants, who were all converted by the miracle to the Christian faith.

Page 32. "On the day of the Annunciation, . . . we celebrated mass for the first time." A note to the Historical Sketch of Father White, in the "Woodstock Letters," says: "Father White was ignorant of the fact, little known even in our own time, that the soil of Maryland had been previously blessed by the presence of priests, and rendered fruitful unto Christ by the shedding of their blood. In 1570 Fr. Segura, Vice-Provincial of the Spanish Jesuits in Florida, in company with seven others, landed on the shores of the Chesapeake. His object was the conversion of the Indians, one of whom having been taken to Florida by Spanish merchants, and having professed Christianity, had volunteered to guide the missionaries. These latter followed the traitor a journey of many months into the interior, and were at length abandoned by him in the wild forests, to endure all the horrors of famine. After a time, he returned at the head of an armed party, and ruthlessly butchered his benefactors before the rustic altar, on which they had daily offered the Holy Sacrifice for his people."

Page 33. This tribe of Indians, visited by Governor Calvert, on the South side of the Potomac, was the tribe of Potomack In-

dians, dwelling on Potomack creek, in what is now Stafford and King George counties, Virginia. A few years before this visit, they numbered 200 warriors; they belonged to the Confederation of Powhatan.

Page 35. The opposition of Claiborne to Lord Baltimore's Colony grew, as is well known, out of his Lordship's claim to Kent Island, on which Claiborne had established settlements. Governor Calvert had given Claiborne notice, during his visit to the Governor of Virginia, on his way to the Potomac, that he claimed Kent Island as a part of his grant from the Crown. On the 14th of March, 1634, only a few days after Calvert's visit, the Governor and Council of Virginia held a consultation, at the instance of Captain William Claiborne, on the subject of Calvert's claim to Kent Island and his demand that Claiborne should consider himself a member of his plantation, and relinquish all relation and dependence upon the colony of Virginia. It was decided by the Board: "that whilst all good correspondence should be maintained with Lord Baltimore's Colony, yet they knew no reason why they should render up the rights of the Isle of Kent, more than of any other place formerly given to the Colony of Virginia by his Majesty's Patent."

Page 36. Whilst all history is full of commendation and praise over the conduct of William Penn, in *purchasing* his lands in Pennsylvania from the Indians, it will be not amiss to bestow a due measure of credit upon the same course pursued by Lord Baltimore's Governor. *He purchased* the land, upon which his settlement was made, for what, to Indians, would be ample remuneration, they being about moreover to abandon their country, as indeed many of them had already done, in consequence of their dread of the formidable Susquehannocks.

The "*Declaratio*" seems to have been prepared for the General of the Society of Jesus, or whosoever had the authority to select, and send out missionaries, for the purpose of giving him full knowledge of the country, in which Lord Baltimore was about to establish his Colony. A perusal of it will show, in how many particulars the author of it was in error, and how he had been misled by the accounts of fortune-seeking travellers in the new world. It is sad to contrast the glowing accounts of Maryland in the "*Declaratio*," and the painful experience of the missionaries—the author himself, perhaps, among them—as set out in the extracts from their letters.

As the writer of the "*Adnotationes*" intimates, on p. 114, the text of Father McSherry's transcript was of doubtful correctness, and hence his parenthetical explanations. But even the Annotator is clearly in error, in several places, in the attempted elucidation of Fr. McSherry's text. The following are to be noted as the most important variations between the text of the H. S. and that of the "Woodstock Letters."

Page 46, line 19. (200) *ducentorum*, H. S., 2000, W. L.
 Page 48, line 20. 12,000 W. L., 1200 H. S. Page 49, line 1.
Pilaware H. S., *Delaware* W. L. Line 15. *Attowmack* W. L.,
Attomeek H. S. 50. *Simagma* H. S., *sinapi*, mustard, W. L.
 Page 50, line 21. *Messamini* H. S., *Chesamines* W. L. Page
 51. The fishes in the W. L. are thus set down: *Sturiones*, *hale-*
ces, *phocænæ*, *astaci*, *squillæ*, *torpedines*, *truttæ*, *multi trium*
generum, *ericii*, *rubelliones*, *albi salmones*, *conchæ*, *cochlæ*.
 Translated by Dr. Brooks: Sturgeon, herrings, porpoises, craw-
 fish, torpedoes, trouts, mullets of three kinds, urchins, roach, white
 salmon, periwinkles. Page 51, line 19, instead of "5 *vel* 6 *mil-*
lia," the W. L. has "600,000 *vel* 800,000." Line 22, for *cino-*
ros, the W. L. has *sciurcs*, squirrels; instead of *castores fibros*,
 the W. L. has *castores*, beavers; *fibros*, ferrets. *Fiber* also
 means a beaver; for *markieles*, W. L. has *mustelas*, weasels;

Curculiones means wheevils, insects that eat the inner part of grain and pulse of various kinds, the same as the Greek *Kis*. . . . The author of the *Declaratio* seems to have fallen into an amusing confusion of mind, from the resemblance in sound between weasel and wheevil, having apparently thought in English, whilst he wrote in Latin. Page 52, line 10 (*Piscibus vel avibus viridis coloris*) is not in the W. L. *Glaucis Psittacis* should be translated, green Parrots. Line 27. *Pomis, granatis aureis* should be *pomis granatis*, pomegranates, *aureis*, oranges. The *Explicit*, &c., on p. 53, is not in the W. L.

Leonard Calvert, the founder of the third successful colony to this country, was the second son of George Calvert, the first Lord Baltimore. The oldest son, and the heir to the titles and estates, was Cecil Calvert, to whom was given, in 1632, the charter of Maryland, which had been prepared for his father. Before "Maryland" had been fixed upon as the name of his new colony, in honor of Queen Henrietta Maria, the wife of King Charles the First, *Crescentia* and *Mariana* had been thought of. It had been Lord Cecilius Baltimore's intention at first to lead the expedition himself, but deeming it more judicious to look after the interests of the Colony in England, he gave the command to his brother Leonard, whom he commissioned as Lieutenant Governor. This was on the 22d of November, 1633. George Calvert, the youngest of the three brothers, also accompanied the Colonists, and Jerome Hawley and Thomas Cornwallis were named in the commission as Leonard Calvert's counsellors. The first Assembly of the State was held in 1635, and none subsequently till 1638. At this time, Lord Baltimore issued a new commission to Leonard Calvert, conferring upon him the title of Lieutenant Governor, Commander-in-Chief of the militia, Chancellor and Chief Justice. Until 1639, when the Assembly substituted a representative system, the body had been purely democratic, every freeman sitting either in person, or by proxy. In 1643 Governor Calvert went to England,

having appointed Captain Giles Brent, as Deputy Governor. The troubles of the Colony, and the persistent efforts of Claiborne to recover the possession of Kent Island, need not be recorded here. Governor Calvert died at St. Mary's city, on the 9th of June, 1647. The particulars of his death are not known, beyond that he was most tenderly ministered to, in his last moments, by his kinswomen, Margaret and Mary Brent.

Page 54. The two assistants referred to here, were John Knowles, who died of yellow fever, on the 24th of September, 1637, and Thomas Gervase, who was probably the temporal coadjutor of Father Brock as late as 1640. (*Oliver.*)

Page 54. From the Report for the year 1636, it would seem that the letters from the Maryland Mission were not addressed directly to the General of the Society at Rome, but to the Provincial of England. This official made such condensation or abstract, as he deemed most judicious, and sent it to the head of the order. This will appear also from the reports of other years here printed. If the Archives of the Society in England are still preserved, a rich harvest might be reaped for the future historian of the days of early Maryland.

Page 62. The letter of 1639, is supposed to have been written by Father John Brock, whose real name was Morgan. (In consequence of the severity of the English Laws against "Jesuit and Missionary Priests," they travelled under various disguises, and most frequently under assumed names.) He was a kinsman of Father Thomas (Francis?) Fitzherbert, mentioned on page 90. He devoted all his attention to the instruction of the natives in the Christian faith. In a letter of his, dated 3d May, 1641, he says: "I would rather, labouring in the conversion of these In

dians, expire on the bare ground, deprived of all human succour, and perishing with hunger, than once think of abandoning this holy work of God, from fear of want." Five weeks afterwards, on the 5th of June, 1641, he sank under the accumulation of fatigues and privations, and passed to immortality. (*Oliver.*)

Page 63. Metapawnien = Mattapanient = Mattapaný. Maquackomen = Mackaquómen. Kittamaquindi = Kittamaquundi.

Page 63. Father Philip Fisher was born in 1595; became a member of the S. J. in 1617, and a "professed" Father in 1630. He followed Father White to Maryland, in 1635 or 1636, and devoted his labours almost exclusively to the settlers in the city of St. Mary's, which, at that time, contained 50 or 60 houses. In consequence of the troubles and disturbances in the Colony in 1645, he was forced to retire to Virginia, from whence he was sent to England, probably as a fellow-prisoner, with Father White, inasmuch as, in a letter to the General of the Society, Father Vincent Caraffa, in March, 1648, he writes of himself and companions as having at last arrived in Virginia, after a voyage of seven weeks.

Page 63. Father John Gravener is supposed to be the Priest elsewhere mentioned as Father John Altham. He was the zealous pastor of Kent Island, and died, in the prime of life, on the 5th November, 1640. (*Oliver.*)

Page 63. Kent island is the largest island in the Chesapeake Bay. It is 20 miles long and 10 or 12 wide. It is near the mouth of Chester and St. Michael's Rivers, on the Eastern Shore of Maryland, and opposite to the mouths of West, South, Severn and Magothy Rivers, on the Western shore. It had been an established mart, as early as 1631, three years before the arrival

of the Maryland settlers. In 1638, it was "reduced" by Lieutenant-Governor Calvert, and put under the government of an officer of the Colony, called the "Commander of the Isle of Kent." At this time, it had a population of 200, and sent two delegates to the Assembly at St. Mary's.—See *Streeter's First Commander of Kent Island*.

Page 63. Pascatoë=Pascataway=Piscataway.

Page 74. Chitomacheu is sometimes called Chilomáchan. His Empress received, at her baptism, the name of Mary, and her infant daughter the name of Ann. Mosorcóques, the Emperor's chief counsellor, was baptized, at the same time, by the name of John, and his son by the name of Robert. (*Campbell*.)

Page 76. Anacosta is the name of a small creek near Washington, D. C., a tributary of the East branch of the Potomac.

Page 80. Father Roger Rigby was born in Lancashire, England, in 1608. At the age of 21, he entered the Society of Jesus, and very soon after his ordination to the Priesthood, he was sent to the Maryland Mission, and died in 1646, in Virginia.

Page 80. Patuxen=Patuxent. Page 82. Portobacco=Potopaco, the correct Indian name, from which Portobacco is plainly a corruption. Susquehannoes=Susquehannocks.

Page 97. Discite justitiam moniti, et non temnere Divos. Virg. *Æn.* vi : 620.

EXCERPTA
EX
Diversis Litteris Missionariorum.



EXTRACTS
FROM
Different Letters of Missionaries.

Baltimore, January, 1877.

REESE

Fund Publication, No. 7.

(Supplement.)

EXCERPTA

EX

Diversis Litteris Missionariorum.

AB ANNO 1638, AD ANNUM 1677.



EXTRACTS

FROM

Different Letters of Missionaries.

FROM THE YEAR 1638 TO THE YEAR 1677.

EDITED BY REV. E. A. DALRYMPLE, S. T. D.

January, 1877.

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REESE

PRINTED BY JOHN MURPHY,
PRINTER TO THE MARYLAND HISTORICAL SOCIETY,
BALTIMORE, MARCH, 1877.

PREFACE.

WHEN the Maryland Historical Society, in January, 1874, printed the *Relatio Itineris* of Father Andrew White, with the accompanying documents, in consequence of an imperfection in their manuscript copy, the Latin text of the greater part of the Letters of the Jesuit Missionaries could not be given. The last thirty-nine pages of Publication, No 7, therefore, contain only the translation of the portion of the Letters referred to above.

However, in December, 1875, the original MS. of the Rev. Father McSherry, was found amongst the Archives of Loyola College, in this City; and it was, with the utmost promptness and courtesy, at once offered by the Provincial of the S. J., the Rev. Father Keller, to the Society for transcription. From that MS. the following pages have been carefully copied, and at the same time some corrections made in the text of the other parts of the Publication, from this original.

The figures in the text refer to the corresponding pages of the translation; e. g. (61.) means page 61 of Publication, No 7, &c.

A few Notes have been added, wherever it has been deemed judicious, to call attention to some emendation of the text, or more accurate expression of the meaning of the original.

The Editor is indebted to the pains and courtesy of a Reverend friend, for thirty years Missionary of the S. J. amongst the Odjibwa Indians of the North-West, for the interpretation, according to the language of that people, of the Indian proper names, which occur in the Journal of Father White, and the Letters of the Missionaries. The Odjibwa language is a close dialect of the parent stock language, of which that spoken by the Indians of Maryland, Virginia and Eastern Pennsylvania was a member.

E. A. D.

(61.) formavimus ad pietatem, fructu non poenitendo: in uno autem singularem Dei providentiam et misericordiam veneramur, quæ hominem plurimis in mundo difficultatibus implicatum, et jam demum (62.) in Virginia absque animæ suæ subsidio fere semper viventem, ad hæc exercitia non diu ante obitum suscipienda induxit: Ex quibus ille tantum profecit, ut de optima ratione vitæ deinde traducendæ secum statuerit. Hanc cogitationem vehemens morbus excepit, quem ille summa cum patientia tulit, animo plerumque in Deum fixo, ac tandem sacris omnibus rite susceptis, placidissimè præter morem reliquæ vitæ, quæ molestiis ac inquietudine plena fuit, animam Creatori reddit.

Mortua est etiam nobilis matrona, quæ inter primos in hanc coloniam veniens, animo plusquam fæmineo difficultates omnes, et incommoda pertulit. Multæ orationis erat, salutis proximorum cupidissima, bene disponendæ familiæ, absolutum tam in se, quam in domesticis exemplar, vivens societatis nostræ studiosissima, moriens eidem benefica: cujus memoria apud omnes ob egregia tum virtutum reliquarum, tum charitatis præsertim erga ægros exempla in benedictione est.

INCERTUS AUCTOR ANNO 1639.

Versantur in hac missione Sacerdotes quatuor, coadjutor unicus. Omnes locis longe dissitis, ideo nimirum, quod sic et peregrinæ linguæ notitiam

celerius parari, et sacram Evangelii fidem latius propagare sperent. P. Joannes Brocus superior cum (63.) fratre coadjutore in, prædio commoratur. Metapannayensi, quod nobis a Maquacomeno rege Patuxensi attributum, quædam est missionis hujus cella penaria, unde pleraque subsidia corporum suppeditantur. P. Philippus Fisherus in præcipuo degit coloniæ oppido, cui a S^a Maria nomen inditum. P. Joannes Gravenerius in insula versatur Cantiana, inde millia passuum sexaginta. P. Andræus Vitus longius adhuc abest, millia passuum centum et vinginti, Kittamaquundi scilicet, Pascatoæ metropoli, apud ipsum loci imperatorem, quem Tayacum appellant, in regia diversatus a Junio mense anni 1639. Causa Patri eo proficiscendi hujusmodi fuit.

Multum is operæ et temporis in conversione Regis Patuxensis posuerat, quæ nimirum votis omnibus expetebatur, tum ob memoriam beneficii accepti (ille enim ut dictum est prædium societati donaverat), tum quod prudentiæ opinione atque auctoritate plurimum inter barbaros pollere ferebatur: jamque ubi initia se dederant, optatus rei exitus futurus brevi sperabatur. Nonnulli quippe regis clientes se ad Christum aggregaverunt, ipseque rudimentis fidei abunde institutus videbatur, cum ecce infelix, primum procrastinare, deinde sensim defervescere, postremo a suscepto consilio palam, penitusque desciscere cœpit. Neque hoc

(64.) tantum, sed animi etiam indicia a tota universim colonia alieni haud obscura dedit. Quam Gubernator prudenter odoratus, de suorum consilio, Patrem a Regis hospitio avocandum censuit, ne vel inopinato barbarus aliquid perfidiæ suæ et crudelitatis exemplum in innocentem ederet, vel certè ne hoc quasi obside apud regem relicto, impediretur ipse, quominus arbitrato suo persequi injurias posset, si quando palam se Patuxensis hostem proderet.

Cum Imperatores regesque memorantur, nemo animoingat augustam virorum speciem, qualis aliorum est in Europa Principum. Indici enim hi reges, quamvis summam vitæ necisque potestatem in suos habeant, et quadam honoris, opumque prærogativa anteant cœteros, cultu tamen corporis prope nihil a vulgo recedunt. Illorum proprium, quo a plebe secernas Principem, gestamen est, vel torques e gemma rudi contextus, vel balteus, vel chlamys subinde conchis distincta orbiculatis. Horum regna angustis plerumque unius oppidi atque agri adjacentis circumscribuntur finibus; quanquam Tayaco multo latior dominatio est, (65.) ad millia passuum centum circiter et triginta, protensa, cujus etiam imperio obnoxii sunt alii reguli.

Ad hunc, Moquacomeni desperata salute, se P. Andreas contulit, et ab eo, vel ipso primo congressu perbenignè habitus, usque adeo sibi devinxit virum, ut exinde in summo apud eum tum

amore tum veneratione fuit. Cujus rei vel id maxime argumento est, quod Patrem nullo alio præterquam ædium suarum hospitio uti voluerit. Neque quidquam Imperatrix conjugii suo de benevolentia in hospitem concedit, quippe quæ manibus suis (quod etiam Thesaurarii uxor libenter facit) et cibos ei condire, et panem pinsere, non minori cura, quam opera consuevit. Hujusce tam singularis in Patrem amoris causa, ad duo somnia (nisi alio nomine dignanda censeas) accepta referenda est. Alterum Uwanno oblatum germano Imperatoris fratri, quem ante se regnantem e medio sustulit. Is enim secundum quietem visus est P. Vitum et P. Gravenerium coram intueri, vocemque insuper audire monentem: hos deinceps viros esse, qui ipsum cum gente sua universa ex animo deligerent atque ea secum bona deferrent, quibus si vellet, beatus esse posset. Hinc tam viva ignotorum hominum species in mente ejus impressa resedit, ut vel primo (66.) aspectu ad se venientes noscicaret, quos deinceps singulari semper benevolentia complexus est, solitus etiam P. Vitum parentis compellare nomine, cui et filium sibi apprimè carum (ut est gens omnis liberorum amantissima, nunquam fere eos a complexu dimittens) ad septem annos tradere in disciplinam voluit. Alterum Tayaco ostensum fuit, quod crebris ipse solet usurpare sermonibus: quiescenti sibi, nimirum, hinc suum patrem vita defunctum ob

oculos versari visum, deo comitatum quem coleret, coloris obscuri, obtestante ne se desertum vellet: illinc adstare cum suo deo longe teterrimo Snowum quendam, pertinacem ex Anglia hæreticum: ex alia deinceps parte coloniæ præfectum et P. Vitum objici, comite etiam Deo, sed multo pulcherrimo, qui vel intactam nivem candore anteiret, visus etiam imperatorem ad se blande allicere. Ex eo tempore tum Præfectum tum Patrem eximio amore prosequutus est.

Haud ita multo post P. Viti ad aulam adventum, gravi morbo in discrimen adductus est Tayacus, cumque arioli quadraginta, remedia omnia frustra tentassent, Pater cum bona ægrotantis venia medicinam adhibuit, pulverem nempe quendam notæ virtutis, aqua benedicta attemperatum (67.) curavitque postridie a puero, quem secum habebat, ei venam incidi ad sanguinis emissionem. Hinc æger melius in dies cœpit habere, nec ita multo post plane convaleuit. Ex morbo recreatus, omnino constituit secum Christianis Sacris quamprimum initiari, neque ipse tantum sed conjux etiam, et filiæ duæ, cum necdum ei sit ulla mascula proles. In eorum institutionem nunc sedulo incumbit P. Vitus; neque illi segniter cœlestem capessunt doctrinam, cœlitus enim infuso lumine, veteris vitæ errores dudum compertos habent. Pelles quibus hactenus induebatur Imperator, cum veste commutavit ad modum nostrum accommodata; nonnullam etiam

dat operam linguæ nostræ ediscendæ. Relegatis a se pellicibus, una degit contentus uxore, ut eo liberius, (sic ait enim) Deo vacet. Iis diebus carne abstinet, quibus legibus Christianis id cautum est, et homines hæreticos secus facientes, vel eo nomine malos christianos censet habendos. Sermone spirituali admodum delectatur; et sane terrenas opes præ celestibus nihili ducere videtur: ut aliquando apud Gubernatorem professus est, quo ei demonstrante, quanta commoda ex Anglis (68.) mutua mercium permutatione percipi possent, næ ego, inquit, isthoc parvi facio præ hoc uno emolumento, quod iis auctoribus, in veram Dei unius notitiam pervenerim, qua non aliud mihi magis in votis est, aut unquam esse debbit.

Non ita pridem cum regni conventus ageret, in frequente procerum consessu, plebisque corona, præsentibus P. Vito, et nonnullis Anglis, publicè testatus est, consilium sibi esse, una cum conjuge, liberisque, abjurata superstitione patria, Christo nomen dare; non enim aliud uspiam haberi numen verum, quam apud Christianos, neque alibi immortalem hominis animam vindicari ab interitu posse: lapides vero et herbas, quibus hactenus per mentis cœcitatem ipse cum iis divinos honores tribuisset, res esse infimas a præpotenti Deo in usum subsidiumque humanæ vitæ procreata. Quo dicto, lapidem, qui forte ad manum erat, pede protritum longe abjicit a se. Satis in-

dicavit secunda populi admurmuratio, quam non alienis auribus isthæc audiret. Enimvero spes summa est, familia Imperatoria baptismo lustrata, universi imperii conversionem in proclive fore. Interea tam læta rerum principia Deo gratulamur impensè, (69.) recreamurque præcipue, spectantes quotidie ea nunc idola dynastis contemptui esse, quæ nuper in Deorum numero reponebantur.

Alia res non levis memoratu, Imperatorem baptismi cupiditate jamjudum accensum inflammabat magis. Indus quidam, cæso per injuriam Anglo, homicidii reus agebatur, et etiam neci dedendus erat, eo potissimum tempore, quo Tayacus, comite P. Vito, ad coloniam veniebat. Miserum morti destinatum hortabamur, ut Christianis sacris ante mortem rite susceptis, æternæ animæ saluti consultum vellet. Cum ea in re minimè visus esset difficilem se præbere, quantum per sermonis facultatem licuit, inclinatum hominis animum in nostram sententiam quoquo modo impellere nitebamur. Sensit puis Imperator nos linguâ laborare; quare sponte operam detulit suam pro negotio conficiendo. Neque fidi tantum interpretis fungi munere non est gravatus, ea ipsa homini ingerens quæ a Patre Vito inculcanda acceperat, sed de suo etiam nonnulla adjecit tam apposita, tamque efficacia, ut et præsentibus admirationi fuerit, et ipsum denique Indum ad Catholicos partes traduxerit: qui scientia necessaria imbutus (70.) et sacro fonte

ablutus, ad mortem se comparabat, eo maxime modo, qui ipsi præscribatur. Et vero tam vehementi Deum videndi desiderio teneri videbatur, ut supplicium maturari paullo avidius eum credidisses. Eximia in ore alacritas eminebat; crebro salutari crucis signo se muniebat; sæpe asseveranter repetebat, quæcumque vel faceret vel diceret non ad speciem tantum fictè simulari, sed ex intimo animi sensu ac sino proficisci. Ut ad supplicii locum perventum est, hilari vultu quæsivit an sibi in obitu canendum esset, et cum responsum daretur, Sacrosancta Jesu et Mariæ nomina potius pie usurpando, eos sibi in supremo discrimine propitiaret, monentibus paruit impigrè, et eodem fere momento et vitam et pias voces, præcludente spiritum suspendio, dimisit. Mortuus in cæmeterio nostro humatus est ritu quam solemnissimo, ut vel inde intelligerent Barbari, maleficorum licet scelera execrantes, meritis ea pœnis vindicent Christiani, eorum tamen animas ipsos charas habere, facileque illis conciliari si quando resipiscant. Et certè hujusmodi exemplum clementiæ et charitatis (71.) in defunctum tanto vehementius eos perculit, quanto ab eorum moribus abhorrebat magis, qui nimirum hostes suos crudelissimè mactatos amicis solent epulandos apponere.

Nemo tamen Tayaco vehementius spectaculo neophyti morientis commotus fuit, quippe qui

exinde impensè institit ut extemplo sibi fieret baptismi copia. Re tamen in consiliis agitata, e majori Dei gloria futurum videbatur, si tantisper id deferretur, dum apparatu splendido in summa celebritate, atque in oculis popularium paragi posset, conjuge etiam liberisque in partem tum felicitatis tum lætitiæ venientibus.

Imperator tandem multis Catholicorum obsequiis delinitus, et prolixa eorum hospitalitate admodum delectatus, eodem P. Vito comite, domum revertitur, quo simul ac pervenit, negotium dat suis templum apparent in Pentecosten proximam, tempus scilicet baptismo præstitutum. In eundem diem Kittamaquundum cogitant Gubernator, cæterique Coloniæ Primores, Christiana videlicet sacra et alteros meliores Tayaci natales præsentia sua, et aliisque quibuscunque poterunt modis, cohonestaturi. Faxit benignus Deus, ut omnibus ea res vertat bene, sibi utique in gloriam, nobis in meritum, genti universæ in salutem.

(72.) Qui animo terrarum orbem circumspexerit, nusquam fortasse reperiet homines, his Indis in speciem abjectiores, quibus tamen animæ sunt, si lytrum attendas a Christo persolutum, cultissimis Europæis nihilo viliores. In vitia quidem proclives sunt, ut in tantis ignorantiae tenebris, tanta barbarie, tamque soluto et vago vivendi modo, haud ita multa: Suopte tamen ingenio mansueti sunt, nec nisi raro in iis animi appetitiones inso-

lentius efferri animadvertas. Aerumnarum patientissimi sunt: contemptum injuriasque facile concoquunt, modo citra vitæ discrimen hæc steterint. Idola vel nulla vel rara habent, quorum cultui magnopere addicuntur: neque apud eos sacerdotes aut Mystæ sunt, ad quos ex instituto sacrorum spectat procuratio, quamvis non desint qui superstitiones interpretantur et populo venditant; sed et hi in vulgus nullo sunt numero. Unum cœli Deum in confesso habent, diffitentur tamen scire se quî colendus, quî honorandus sit: ex quo fit ut hujusmodi scientiam edocentibus faciles commovent aures. Raro illis in mentem venit immortalitatis animæ, rerumve a morte obita futurarum. Si quando tamen (73.) magistrum dilucide hoc enucleantem nanciscantur, perattentos juxta docilesque se præbent: et mox ad animæ curam serio convertuntur, prompti utique ad ea paranda, quæ ad ejusdem salutem facere intellexerint. Ratione facile ducuntur, nec assensum pertinacius sustinent a vero proposito credibiliter. Hæc genti innata indoles opportunis divinæ gratiæ præsidiis sublevata, spem facit optatissimæ aliquando messis, nosque ad labores in hac vinea continuandos summopere animat. Atque eadem profecto, iis omnibus incitamento esse debet, qui in posterum Dei nutu supplementi aut auxilii huc ad nos transmiserint.

Ad Indicæ messis spem accessêre etiam fructus non contemnendi a colonia popularibusque percepti; ad quos solemnioribus quidem anni diebus conciones habentur. Dominicis vero catechismi explanatio. Non Catholici tantum frequentes confluunt; verum etiam hæreticorum plurimi haud sine operæ pretio; si quidem hoc anno, omnino duodecim pristinos pertæsi errores in gratiam cum Deo et Ecclesia rediere. Rem divinam quotidie facere non cessant nostri et sacramenta, prout res postulat, dispensare accedentibus: (74.) valentibus denique, ægris, afflictis, et moribundis consilio, auxilio et quacunque demum ope præsto esse contendimus.

AUCTOR INCERTUS, ANNO 1640.

In hac missione fuimus hoc anno sacerdotes quatuor cum uno coadjutore. Retulimus superiore anno quid Spei concepissemus de convertendo Tayaco, seu Imperatore ubi vocant Pascatoe. Ex eo tempore quæ Dei est benignitas spem eventus non fefellit. Accessit enim ille adductis etiam nonnullis aliis ad fidem nostram, ac 5 Julii 1640 cum fidei mysteriis satis esset imbutus, solemni ritu sacram undam excepit in sacello, quod ob eum finem, divinumque cultum e corticibus, pro Indorum more, erexerat. Hoc eodem tempore uxor ipsius cum lactente infantulo, aliisque ex primariis quem ad consilia præcipue adhibebat, cum suo

item parvulo filio baptismi fonte renati sunt. Imperatori, qui antea Chitomachen audiebat, Caroli nomen, uxori autem Mariæ inditum fuit; reliqui cum christianâ fide Christianorum nomina sortiti sunt. Aderat Solemnitati Gubernator una cum Secretario, aliisque pluribus; (75.) nec ad magnificentiam quidquam deerat, quod nostra exhibere facultas poterat. Post meridiem, Rex et Regina matrimonium Christiano more inivere; sacra deinde crux magnitudinis haud modicæ erecta est; cui ad destinatum locum ferendæ Rex, Gubernator, Secretarius et reliqui manus humerosque accommodarunt: duobus interim e nostris Litanias in honorem B^æ Virginis præcinentibus. At non multo post P. Andræus Vitus ac P. Joannes Gravenierius suas etiam cruces haud paulo graviores experti sunt. Nam P. Vitus dum in peragendis sacri baptismi cæremoniis quæ longiusculæ erant, incaluisset, in alium denuo incidit, qui eum ad exeuntem usque hyemem tenuit. At P. Gravenierius pedum officio ita destitutus est, ut ne vestigium quidem possit humi defigere: convaluit tamen et ipse, licet postea apostemate laborans, paucorum dierum spatio, 5 Novembris extinctus est.

Cum ex præteritæ æstatis nimia siccitate fames apud Indos ingravesceret, ne eorum negligere corpora videremur, ob quorum curandas animas tantum iter emensi sumus, licet caro admodum

pretio frumentum venderetur, eorum tamen sublevare inopiam panes eisdem subministrando necesse duximus. Has inter (76.) curas simul etiam rebus missionis stabiliendis intenti majorem hyemis partem exegimus. Decimo quinto Februarii Pascatoem appulimus, non sine incolarum præcipua quadam gratulatione et gaudio, qui sane videntur ad recipiendam fidem Christianam bene animati. Haud ita pridem Rex septennem filiam quam unice deligit ad S^a Mariæ inter Anglos educandam duxit: atque, ubi Christiani mysteria probe perceperit, sacro baptismatis fonte tingendam. Consiliarius etiam, cujus supra meminimus quam in se Dei benignitatem expertus est in suos derivari cupiens, nihil magis in votis habet, quam ut uxor et filia salutaribus aquis admoveantur; cujus æquissimo desiderio post congruam instructionem Deo juvante fiet satis. Quin et Rex Anacostanorum, cujus territorium non longe dissitum est, secum ut unus e nostris commoretur expetiit. Ex quo non obscure constat segetem minime defuturam nostris, in qua operam cum fructu ponant: quin potius verendum ne colligendæ tam copiosæ messi operarii defuturi sint. Sunt et alia oppida proxime adjacentia, quæ haud dubie si quis illis æternæ vitæ verbum impertiret, ad veritatis Evangelicæ lucem prompte alacriterque accurrerint. (77.) Sed nostris hic adhuc integrum non est aliis adducendis studere, ne nimium cito novellum hunc gregem

deserere videantur. Nec timendum iis erit qui subsidio mittuntur, ne vitæ subsidia desint, cum is, qui vestit lilia et volucres pascit, illius amplificando regno incumbentes a necessariis præsiidiis desertos non sit passurus,

P. Philippo Fishero qui jam S^r Mariæ coloniæ residet nihil accidisset lætius, quam si Indicæ messi impendere se per eos licuisset, qui illius opera carere nequaquam possunt: Stetit tamen optima voluntati suæ merces; dum enim quinque illi, de quibus supra fuit sermo, baptismi aqua inter Indos lustrantur, totidem, illius adnitente industria, sub idem tempus ab hæretica pravitate in Ecclesiæ gremium reducuntur. Qui in Colonia degunt Catholici, iis pietati non cedunt qui in aliis regionibus versantur, morum autem urbanitate, eorum iudicio, qui alias obiere colonias, multum iis censentur anteire. Ubique spes messis affulget, et dum quisque nostrum, (78.) pro suo marte nunc his, nunc illis juvandis incumbit, varia intercurrunt memoratu digna: ex quibus duo potissima, reliquis prolixitatis vitandæ causa prætermittis, hic ponentur: in quorum altera divina misericordia eluxit, in altero iustitia.

A. D. 1640. Quo die hæresin quidem erat ejuraturus, et peccata anteactæ vitæ per confessionem expiaturus eo absente in interiori parte domus concepta flamma per postem transcurrens ad fastigium usque evaserat. Re animadversa

(non enim longe aberat) vicinum subito compellat, nihil tamen opus reperit: ad alium igitur currit, ubi duos solummodo una irent invenit, et licet toto hoc tempore arderet ignis, domusque ex asseribus siccis esset constructa, prius tamen ei subventum est, quam incommodi quidquam gravioris accideret. Timebant nonnulli ne casu hoc inopinato a conversione deterrendus esset. Longe tamen secus evenit. Domo enim propemodum illæsa, argumentum inde sumpsit Dei sibi propitii, suumque propositum manifesto indicio comprobantis. Quare susceptam fidem cum insigni morum mutatione conjungens, suavissimum (79.) boni exempli odorem in eos qui cum ipso versantur diffundit.

Quidam cum Dei quosdam interiores impulsus senserit ad fidem, spærulas sibi præcatorias acquisiverat: at postea mutato animo easdem in pulverem contusas tubæ una cum suo tobacco in fumum resolutas haurire consuevit, sæpe jactitans quo facto sua Ave Maria (sic enim globulos illos vocitabat, quorum ad numerum Angelica salutatio recitatur) comederet. At non diu vindicta divina scelestum facinus inultum reliquit. Anno enim vixdum elapso, redeunte illius diei pervigilio quo propositum suscipiendæ Catholicæ fidei abjecerat petulantius quam alias unquam (prout a sociis animadversum est) sacrilegum scomma usurpavit. Pomeridiano igitur tempore cum natandi causa ad

flumen se contulisset, vixdum aquas attigerat, cum ingens piscis nefarium hominem ex improvise adortus, antequam se recipere in ripam posset, magnam femoris partem morsu avulsit: cujus iustissimæ laniationis acerbitate, intra breve temporis spatium, infelix homuncio e vivis expulsus est: id agente scilicet divina iustitia ut qui paulo ante Ave Marianos globulos se devorasse gloriabatur, proprias carnes etiamnum vivus devoratas cerne-
ret.

(80.) AUCTOR INCERTUS, ANNO 1642.

In missione Marylandiæ tres tantum anno 1642 jam elapso habuimus socios, eosque sacerdotes: quorum unus tremestri etiam ægritudine fuit impeditus. Is fuit P. Rogerius Rigbæus: reliqui duo P. Philippus Fisherus Missionis Superior, et P. Andræas Vitus. Qui majoris fructus colligendi causa sese in varia loca dispertivêre. Sup^r P. Philippus in S. Mariæ præcipuo coloniæ oppido majori ex parte mansit, quo cum Anglis, qui frequentiores ibi degunt, tum etiam Indis, non procul degentibus, atque etiam illuc aliunde adventantibus, consuleret. P. Andræas se ad pristinam Stationem Pascatavia contulit. P. autem Rogerius ad novam Residentiam quam Patuxen vulgari idiomate appellant, abibat, quo facilius Indicam linguam addisceret, aliquos etiam neophytos magis in fide erudiret ac confirmaret; fidei

que semina latius ad magni illius ripam spargeret.

Laborum fructus hic fere fuit. P. Andræas non-nihil molesti a duro ac difficili Novæ Angliæ navarcho passus, quem sui et rerum necessariarum transferendarum causa conduxerat, (80.) a quo non sine causa postmodum timebat, ne, vel in mare demergeretur, aut una cum rebus suis, in Novam Angliam Puris, viris Calvinistis hoc est, totius hæreseos Calvinisticæ refertam deferretur. Deo rem tacitus commendans, tandem salvus apulit Patomacum, vulgo dicunt Patomake: quo in portu ubi primum anchoras jecerant, navis ingenti gelu ita constricta hæsit, ut septemdecim dierum spatio, loco non posset moveri, cum interim Pater, glacie seu terra incedens, in oppidum abiisset, cumque gelu solveretur, navis glaciei vi impetuque abacta et collisa subsedit, bonis tamen magna ex parte receptis.

Hoc casu Pater diutius in itinere, 9 scilicet hebdomadas, detentus est. Necesse enim habuit aliam navim a S^a Maria appetere. Moram autem istam spirituale animarum lucrum facile compensabat. Adjunctus enim est Ecclesiæ isto spatio, istius oppiduli Dominus cum aliis præcipuis ejusdem incolis, fide Christi ac baptismo suscepto; uti et alter cum plerisque suis; tertius item cum uxore, filio et alio quodam; quartus tamen cum alio apud suos non ignobili loco. Quorum exemplo populus

(81.) paratus est ad fidem amplectandam, cum primum vacuum nobis fuerit eum catechismo imbuere. Nec multo post juvenis imperatrix (ut ipsi eam appellant) Pascatavii in S^{te} Mariæ oppido baptizata fuit, ibique educatur, jamque Anglicam linguam probe callet. Eodem fere tempore, oppidum dictum Portobacco majori ex parte fidem cum baptismo suscepit. Quod cum ad flumen Pamacum (Pamake appellant) in medio fere Indorum positum sit, eoque ad excursiones inde in omnes partes commodius. Statuimus illic Residentiam collocare; idque eo magis quo veremur ne Pascatavium deserere cogamur, propter vicinitatem Sesquehannorum, qui populus est harum regionum maxime ferox et bellicosus, atque Christianis infensus: jamque impetu in locum quendam nostrum facto, homines quos illic habuimus necarunt, bonaque magno nostro damno asportarunt. Ac nisi armorum vi comprimantur (quod minime speramus ob variantes inter se Anglorum sententias) tutum illic nobis non erit. Quare excursionibus contentus esse oportet; quales plures hoc anno in ascensu fluvii, quem Patuxen dicunt, habuimus, ex quibus hic fructus extitit: (83.) conversio scilicet juvenis Reginæ illius loci oppidi, nempe ipsi fluvio cognominis ejusque matris: juvenis item Reginæ Portobacco uxoris duorumque liberorum magni Tayac, ut ipsi vocant, hoc est imperatoris, qui superiore anno vita functus est; aliorum insuper

centum et triginta. Modus excurrendi hic est. Navigio seu lembo vehimur. Pater scilicet interpretres et famulus: (interprete enim utimur ut postea dicetur) quorum duo remis, cum ventus vel adversatur vel deficit, naviculum impellunt, tertius clavo dirigit: ferimus una cistulam panis, butyri, casei, farris ante maturitatem exsecti atque siccati, fabarum et exigui farinae. Alteram etiam utribus deferendis, quorum unus vini ad celebrandum, sex aquae ad Baptismi usum benedictae. Capsulam cum suppellectili sacra: et tabulam seu altare sacro faciendo; alteram etiam plenam reculis, quas Indis ad eos conciliandos damus, ut sunt campanulae, pectines, cultelli, hami piscatorii, acus, filum, et caetera hujusmodi. Habemus etiam Stoream parvam, cum sub dio cubandum, (quod frequens est,) aliam etiam majorem pluviae arcendae idoneam: famuli etiam aliqua deferunt venatui necessaria, (84.) eique in cibum postmodum, si quid ceperunt, parando. In itineribus conamur, quantum possumus, vesperi ad domum aliquam Anglicarum vel Indorum oppidum appellere: sin minus, excendimus, et Patri quidem incumbit naviculae cura, ut firmiter littori alligetur, deinde ligna colligendi ignemque struendi, interea dum alii duo venatum abeunt, ut si quid capiant paretur; sin minus, nostris nos cibis reficientes juxta focum cubantes somnium capimus. Si pluviae metus immineat, mapale erigimus, store-

aque majore injecta tegimur; nec animo minus læto, Deo sit laus, tenui victu duroque lecto hic utimur, quam commodiore in Europa: Præsenti scilicet Solatio, quod Deus tamquam arrham ejus, quod in futuro daturus est, fideliter in hac vita laborantibus, nobis impertit, dulcedine quadam difficilia omnia aspergit, præsertim quod divina ipsius majestas supra communem modum nobis adesse videatur. Nam spectata linguæ hujus difficultate, tantâ ut nemo nostrum adhuc sine interprete Indos alloqui possit. (Quanquam P. Rogerius Rigbæus in tantillum assecutus est, ut speret se brevi posse iis de rebus familiaribus agere, eosque quantum satis est ad Baptismum suscipiendum, instruere (85.) brevem enim catechismum interpretis ope jam composuit,) hic, inquam, spectato mirum videri debet, nos quidquam apud ipsos efficere potuisse, præsertim cum alium non habeamus interpretem, præterquam juvenem, qui eorum linguam non adeo peritus sit, quin aliquando risum ipsis moveat; sic ut animos aliquando pene despondere videremur, patientiâ tamen superamus, et paulatim ad id quod volumus eos pertrahimus.

Visum est etiam Divinæ bonitati, virtute suæ crucis quiddam supra Naturæ vires efficere. Res ita se habuit, Indus quidam a Patria dictus Anacostianus, jam Christianus, dum iter cum aliis per sylvam quandam faceret, comitibus paululum præcedentibus, quidam barbari illius populi, quem

antea dixi, Sesquehanni ex insidiis eum improvise adoriuntur, hastâque ex ligno locustâ dicto forti et levi, ex quo arcus suos faciunt, ferrea cuspidè oblongâ, de latere in latus, dextro scilicet in sinistrum uno palmo, sub axilla prope ipsum cor perfodiunt, foramine utrinque duos digitos latos, ex quo cum homo subito corrueret, inimici ocysimè fugiunt, amici autem, qui processerant, (86.) inopinato strepitu et clamore revocati, redeunt, sublatumque e terra ad navem, quæ non procul aberat, indeque domum suam Piscatavii deferunt, ac elinguem et absque sensu relinquunt. Re perlata ad P. Vitum, qui prope forte aberat, is sequente mane accurrit, hominemque reperit jam pro foribus in storea prope focum depositum, et corona popularium suorum cinctum; non quidem omnino elinguem, vel sine sensu, ut pridie, sed mortem certissimam in momenta pene singula operientem, et voce lugubri una cum amicis astantibus (ut moris est præclariore hominum istorum generi cum certo creduntur morituri) canentem. Ex amicis autem aliqui erant Christiani, voxque illorum, quam musicè quidem, sed mæsto vocis flexu modulabantur, ea erat; vivat Deus, si ita tibi placitum fuerit: eamque identitem repetebant. Donec Pater moribundum affari aggrederetur: qui Patrem protinus agnovit, eique vulnera sua ostendit: cujus Patrem magnoperè miserebat: verum cum adverteret periculum præsentissimum esse, omissis aliis, breviter

fidei capita percurrit, ac dolore peccatorum excitato, ejus confessionem accepit: deinde (87.) animum ejus spe ac fiducia in Deum erigens, Evangelium quod super ægrotos legi solet, necnon Litanias B. Virginis Lauretanæ recitavit, docuitque sanctissimis ejus precibus se commendare, sacratissimumque Jesu nomen sine intermissione inclamare.

Deinde Pater reliquas Sacras Sm^e Crucis, quas in theca ad collum appensas gestabat, sed jam detraxerat, ad vulnus utrinque, ante discessum, applicans (nam discedere oportebat ad senem quendam Indum, qui ante crastinum moriturus certo putabatur, baptismo impertiendum) monuit adstantes ut cum spiritum ultimum reddidisset, ad Templum, Sepulturæ causa, deferrent. Jam Meridies erat cum Pater discedebat, ac die sequenti, eadem horâ, cum forte navicula veheretur, videt duos Indos naviculam remis se versus impellentes, cumque appulissent; alter eorum pedem infert in eam, in qua Pater erat. Qui dum hominem fixis oculis cunctabundus intueretur (ex altera enim parte facile ex facie eundem, quis esset agnoscebat, ex altera vero dubitabat, memor in quo statu eum pridie reliquerat) is, subito explicato pallio vulnorumque cicatricibus, (88.) sen potius rubra utrinque macula, quasi vulneris vestigia, ostensa, dubitationem omnem protinus eximit: verbis præterea magno cum gaudio exclamat, se omnino sanum, neque ab ea hora, qua Pater heri discesserat, se

desiisse sanctum nomen Jesu invocare, cui recuperatam valetudinem tribuebat. Omnes, qui cum Patre in navicula erant, rem omnem et oculis et auribus usurpantes, in Dei laudem et gratiarum actionem erumpentes, magnopere hoc miraculo exhilarati, et in fide confirmati sunt. Pater, vero hominem admonens, ut, memor semper tanti tamque manifesti beneficii, gratias agat, nomenque illud Sanctiss^m Sanctissimamque crucem amore ac honore prosequi denuo pergat, eundem abs se dimittit. Ille igitur rediens cymbam suam una cum altero fortiter remo impellebat, quod, nisi sanus et viribus integer, non potuisset. Hæc summa est laboris simul ac fructus hujus anni: unum tamen restat non omnino omittendum, parce tamen libandum; istuc scilicet, non defuisse patientiæ occasionem ab iis, a quibus potius auxilium et tutelam sperare æquum fuerat; qui in res suas nimium attenti, (89.) Ecclesiasticam immunitatem violare non sunt veriti, operam dando, ut leges olim istius modi in Anglia perperam latæ et servatæ, hic similiter vim suam obtineant. Ne cui scilicet personæ vel communitati etiam Ecclesiasticæ liceat, quavis ratione, etiam dono quidquam terrarum acquirere aut possidere, nisi licentia magistratus civilis prius habita. Quod cum nostri dicerent Ecclesiæ legibus oppugnare, missi sunt ex Anglia duo Sacerdotes qui contra dicerent. Sed contra quam putabatur factum est. Nam nostris rationibus auditis, reque

ipsa clarius perspecta, in nostram sententiam facile concessere, et plerisque etiam laicis. Coronidis loco illud addo, duos alios recenter huc ex Anglia magno solatio nostro advenisse, post navigationem molestatam quatuordecim hebdomadarum, cum alioqui non soleat esse nisi sex vel octo. Sed de iis eorumque laboribus ac fructu alias, si Deus dederit. Speramus quidem eum fore copiosum, quantum augurari licet ex eorum fervore, animorumque inter omnes consensione, cum illud certissimum sit Ejus in nobis existentis indicium, qui est summa unus, totiusque unitatis principium.

(90.) A. D. 1654. In Marylandiam hoc anno destinatus P. Franciscus Fitzherbert arduam expeditionem, et laboriosum atque longinquum iter, inter ignotos homines moribus ac religione discrepantes, sine comite, singulari animi magnitudine et alacritate, ad primum moderatoris nutum ingressus est. Nec defuit toto itinere ex fiducia in Deum et patientia copiosa in meritum seges. Quatuor simul Anglia solverunt navigia, quæ, occidentales insulas prætervecta atrox accepit tempestas, et navem quidem qua Pater vehebatur, tam violenti quassarunt fluctus, ut frequenti ruina fatiscens, deploratam pene traheret sentinam. Enimvero egerendæ exhaustiendæque aquæ, quaterni simul homines, non e nautica solum turba, sed etiam vectorum, sua quique vice, ad vastam antliam perpetuum laborem dies ac noctes exudabant. Quare commutato cursu

in insulam, quam Barbados Angli appellant, vela vertere animus fuit, deserta cum mercibus oneraria, scaphæ se committere. Sed illud quoque intumescens adversis flatibus pelagus, (91.) et immanes undarum moles prohibuerunt. Plurima mortis imagine omnium oculis obversante, exitu metum familiaris jam metuendi consuetudo pene excluserat. Dūos omnino menses tempestas tenuit, unde non maris aut cœli vi, sed sagarum maleficio excitatam opinio fuit. Protinus mulierculam veneficii suspectam arripiunt, et durissima examinatam quæstione, (jure an injuria?) De summo malo suspectam necant. Cadaver, et quidquam ad illam pertinuit, in mare effundunt, non tamen ideo aut vim venti, aut furens Oceanus minas remittit. Accessit ad tempestatis incommoda morbus, qui per singula pene grassatus capita, non paucos extinxit. Verumtamen Pater nisi quod vehementiùs versanda et exercenda antlia, dierum aliquot febriculam contraxit, ab omni contagione intactus et immunis extitit. Multiplici perfuncta tandem miserante Deo præter omnium spem Marylandiæ portum oneraria tenuit.

A. D. 1656. In Marylandia hoc proximè superiori anno nostri gravi defuncti periculo, magnis difficultatibus et augustiis sunt conflictati, (92.) et acerba tum ab hostibus perpessi, tum a suis. Angli, qui Virginiam incolunt, in Marylandiæ colonos, ipsos pariter Anglos, fecerunt impetum: et

Marylandiæ quidem Præfectum cum aliis pluribus, pacta certis conditionibus salute, in deditionem acceperunt. Verum violatis perfidi conditionibus, 4 ex captivis et quidem tres ex illis catholici, summo Religionis odio sunt trajecti plumbeis glandibus. In nostras ades irruentes, impostores, ut appellabant, ad mortem deposcebant, certam deprehensis carnificinam intentantes. Cæterum Patres ante ipsorum ora, Deo protegente, cymbalâ ignoti prætervehebantur; libri, suppellex, et quidquam domi erat, prædonibus cessit. Ipsi cum universæ pæne rei familiaris ac domesticæ jacturâ, magno etiam capitis adito discrimine, clam in Virginiam delati, in summa rerum necessariorum inopia, vix et ægri vitam tolerant. Tuguriolum incolunt vile, humile ac depressum, non multum absimile cisternæ, aut etiam sepulchro, in quo magnum illud Fidei propugnaculum, S. Athanasius, plures annos latitavit. Ad cæteras ipsorum misérias, et illud accessit incommodi, quod quidquid hoc anno solatii, aut subsidii, stipis nomine, a piis in Anglia hominibus destinatum fuit, interceptaque vehébatur navi, malè perierit. (93.) Sed nihil illos ægrius habet, quam quod ne vini quidem quod satis sit ad altaris mysteria conficienda supeditet. Famulus illis nullus vel ad domesticos usus, vel ad iter per ignota et suspecta loca dirigendum, vel etiam ad cymbam, si quando usus sit, propellendam ac gubernandam. Sæpe per spatio-

sa et vasta flumina alteruter eorum, solus et incomitatus, longinqua navigio metitur ac remittitur spatia, non alio cursum regente Navarcho quam Divina Providentia. Jam et hostis absit et illi Marylandiam remigrent, quæ a suis pridem perpassi sunt, et quæ adhuc imminet, non multo sunt tolerabiliora.

A. D. 1669. Missionem Marylandicam excolunt è nostris sacerdotes duo, tertius in æstu laborum et messis P. Petrus Mannerius, improviso e medio sublatus est, non minori incolarum luctu quam jactura, tum quia regionis temperie jam sexennio occaluerat, tum vel maximè, quia vir erat Apostolico spiritu plenus, quique magna meditabatur; cujus virtutes cum jam in elogium mittendum digestæ sint, pluribus hic supersedeo. Ad resarciendum hoc damnum missi nuper sunt hoc autumno alii sacerdotes duo cum coadjutore temporali, (94.) qui duobus ibi præexistentibus annumeratis, Missio illa constabit ex 4 sacerdotibus et coadjutoribus temporalibus tribus.

A. D. 1670. In hac missione tres sunt sacerdotes et totidem adjutores temporales. Hoc anno memorabile quiddam accepimus, quod etsi multis abhinc annis ibidem contigerit, et verisimile sit in Annales nostros superiorum temporum relatum esse, quia tamen hoc ipso anno a nostris huc perspectum est, etiam authentico testimonio oculati testis et notarii publici confirmatum, visum est hic

rem breviter saltem attingere. Hoc anno præfari tamen me oportet esse, scilicet hoc in more positum institutoque Catholicorum qui Marylandiam incolunt, ut tota nocte 31^o Julii, diem S. Ignatii memoria sacrum consequente, festo tormentorum sono Præsidi suo tutelari et Patrono Sancto gratulentur. Anno itaque 1646, solennis sui moris memores, peracto anniversario Sti. Patris die, etiam noctem ejusdem venerationi continua tormentorum explosione dicatam voluere. Illo tempore in confiniis loci quidem milites agebant, (95.) reipsa injusti prædones, genere Angli, cultu heterodoxi, qui anno superiore navibus advecti Coloniam fere totam armis invaserant, diripuerant, incenderant; deinde sacerdotibus abductis, ipso etiam Gubernatore in exilium pulso, in miseram servitutem redegerant. Illi in Arce quadam munita, defensionis sui causâ extracta, præsidium habebant, quinque circiter milibus passuum a cæteris dissiti: sed nunc nocturno bombardorum fragore exciti, postridie, id est primo Augusti die, cum armis advolant, in ædes Catholicorum irrumpunt, et quidquid armorum aut nitrati pulveris inveniunt, diripiunt. Cum tandem aliquando prædando finem fecissent, jamque abitum adornarent, unus ex illis gregariæ sortis homuncio, et scurra non tantum illiberalis, sed etiam blasphemus, ausus est vel ipsum Ignatium foedis dicteriis, factoque foediorè lacerare. In malum crucem, inquit, abite Papistæ, quibus

cordi est vestro Sanctulo displois bombardis applaudere. Mihi quoque bombarda est, et ego illi plausum dabo, tam misero Sancto aptum magis et congruentem. Hoc dicto, honor sit auribus, sonoro crepitu insonuit, et abiit, gregalibus ejus petulanti cachinno arridentibus. (96.) Sed care misero stetit impia et inimica scurrilitas. Nam vixdum ad ducentos passus inde processerat, cum intus commoveri sibi viscera sensit, seque ad secessum sollicitari; et iterum altero tanto viæ confecto, secendum illi fuit, querente de inusitato ventris dolore, cui similem in omni vita haud unquam senserat. Itineris reliquum, quatuor nimirum millia passuum, navi confectum est; quo spatio sæva viscerum tormenta ventrisque profluvium sæpius illum exscendere coegerunt. Ad arcem appulsus, præ nimio dolore, vix sui compos, modo se humi volutat, modo in scamnum stratumve se projicit, horrenda voce usque exclamans: ardeo, ardeo, incendium est in ventre, incendium in imis visceribus. Præsidentarii deploratam sui commilitonis sortem miserati, illum denuo cymbæ impositum trans flumen devehunt, ad quendam Thomam Hebdenum chirurgicæ scientem. Sed malum longius processerat, quam ut ab arte liniri, nedum levare posset. Interea ex ore miselli haud aliud audisses, quam illud notum et fendale carmen, ardeo, ardeo, incendium, incendium. Postero die, qui fuit Augusti secundus, ingravescente in horas intolerabili dolore, (97.) ipsa cœpe-

runt ilia posticâ parte affluere. Tertio autem Augusti, intestinorum segmina majora, quorum hæc pedem, illa sesquipedem, alia tres pedes longa fuere, furibundus et rugiens ejecit. Quartus denique dies sentinam totam exhausit, sic ut nihil præter abdomen inane et vacuum reliqui fecerit. Diem tamen quintum superstes orientem vidit, quando videre et vivere infelix desiit, exemplum posteris futurum vindictæ divinæ mortales commonentis: "discite justitiam moniti et non temnere divos." Defuncti intestina ad plures menses è palis suspensa innumeri spectaverunt, adhuc superstites: inter quos et ille qui testimonium perhibuit de his, et oculis vidit, et manibus tractavit nigricantia et quasi flammis adusta viscera moderni hujus Judæ, qui et ipse suspensus eripuit medius et effusa sunt omnia viscera ejus.

A. D. 1671. Missio Marylandica quatuor habet sacerdotes et coadjutores temporales duos. Missio hæc prosperè succedit, ut ex proximis literis accepimus, et messem refert non mediocrem, majoremque redderet, si plures (98.) eam colerent operarii. Ex iis qui posterioribus annis eo missi sunt, pauci admodum supersunt, reliquis funere sublati, quorum e numero hoc anno fuere P. Gulielmus Pellamus, et Thomas Sherbornus coadj. temporalis. In hac missione adducti sunt ad Catholicam fidem quinquaginta, e quibus multi primariæ notæ. Baptizati vero quinquaginta quatuor, et viginti acceptæ confessiones Generales.

A. D. 1672. Missionem Marylandicam duo excolunt sacerdotes, quibus juncti sunt ad rerum temporalium ac domesticarum curam totidem coadjutores. Numerantur ab ultima ratione reddita ad Ecclesiam adducti septuaginta quatuor. Baptizati centum, confess. gener. exceptæ 20.

A. D. 1673. Hoc anno duo sacerdotes et unus coadj. hic versantur. Illi in confirmandis in fide Catholicis, ac pietate imbuendis, operam præcipuè collocant. Sed et cum hæreticis etiam ex occasione agunt, atque ex his 28 Ecclesiæ aggregarunt. Infantes vero ad septuaginta per sacrum Baptisma Christo genuerunt. Cæterum in partem laborum et messis duo Patres ex S. Francisci familia altero anno ex Anglia missi, ingressi sunt, (99.) quos inter nostrosque ac necessitudinis officia in commune rei catholici bonum mutuo exercentur.

A. D. 1674. Missio tres habuit socios, sacerdotes 2, unicum coadjutorem: Hic quidem rebus temporalibus invigilat: illorum vero opera triginta quatuor ad fidem et Ecclesiam Catholicam adducti sunt. Baptizati 75. Confessiones gen. except. 7.

A. D. 1675. Proximo exeunte Autumno novo incremento aucta est [Missio] quatuor Sociorum, duorum Sacerdotum nempe, totidemque coadjutorum qui sub finem Octobris cum Regia classe Londino solverunt, quos omnes salvos et incolumes ad eas oras appulisse ex literis P. Fran. Pennington accepimus, qui tamen affirmat, So-

cium suum P. Nicolaum Gulichium, qui in navi gravem morbum contraxerat, graviter etiamnum laborare, verum minimè de ejus salute dubitari. Quem vero fructum in vineæ hujus cultura retulerunt nostri, nondum intelleximus.

(100.) A. D. 1677. Missio Maryland. numerat 6 socios, aucta nimirum est, sub finem anni duobus sociis, altero sacerdote, altero coadjutore Laico. Hinc e vivis discessit Franciscus Kitchbull coadjutor temporalis. Admissus hic est in Societatem Walteriis 20^o Nov. 1671, ac dum in Tyrocinio adhuc esset, magno zelo missionem Marylandicam expetiit, quam tandem obtinuit sub finem anni 1674, in qua tamen non amplius biennio licuit illi superasse, 6 enim Januarii ineuntis anni morte sublatus 1677.

CORRIGENDA.

Page 11, 21st line, for *puis*, read *pivs*.

Page 12, 9th line, for *sino*. read *sinu*.

Page 13, 5th line, for *paragi*, read *peragi*.

NOTES.

Page 114 of F. PUBLICATION, No. 7: Note 28, p. 51, is incomplete: there should be added the following:

At Georgio non licuit per breve commorationis tempus in Virginia A. D. 1628, res propriis oculis videre, sed solum audita colligere.

Voluit enim dux itineris, coloniae quam in Marylandiam deducere cogitabat, programma vel prospectum proponere, quo regionem describebat ex diversis peregrinorum relationibus, ut colonos invitaret et alliceret ad experimentum tentandum. Fides, igitur, narrationi adhibenda, est penes testes ex auditu, vel fortè, si ex visu, res modo peregrinatorum amplificavere.

But George on account of the brief duration of his stay in Virginia, in the year of our Lord 1628, could not have seen things with his own eyes, but could only have collected the Reports of others.

For the leader of the expedition chose to set forth to the Colony which he intended to lead to Maryland, a manifesto or prospectus, in which he described the country according to the various accounts of strangers, in order to invite and attract colonists to try the experiment. The credit to be reposed in the recital, therefore, must be such as is given to witnesses by hearsay, or if they were eye-witnesses, they exaggerated things after the fashion of travellers.

P. 52, F. PUBLICATION, No. 7: bis centuplò semen reddat. . . .
Hæc verba utique non intelligenda sunt de *Tritico*, sed tantum de *frumento Indico*, (Maize.) Nihilominus, nullibi regionis

illius ternæ dantur Messes frumenti Indici, neque reddit unum granulum grana 1600, sed ad summum 300: procul dubio hæc fuerit amplificatio Smithiana.

The seed yields two hundred fold. . . .

These words are certainly not to be understood of wheat, but only of Indian corn. Nevertheless, Indian corn does not produce three crops a year anywhere in that country, nor does one grain yield 1600, but at the most 300: doubtless this must have been one of Smith's exaggerations.

The following are to be Noted. FUND PUBLICATION, No. 7.

- P. 11, line 11, *for* celoris nostri, *read* celocis nostræ
 12, " 9, Sabbatum, *should be rendered* Saturday.
 15, " 14, *for* maleficas, *read* maleficos.
 16, " 11, *for* Exomo-expiare, *McS. has* exomologesi.
 18, " 3, *the blank is supplied in* *McS. ms. by* Siom.
 18, " 5, *for* prætervecti, *read* prætervectis.
 20, " 19, *after* diligentibus, *supply* Deum.
 21, " 17, *for* (Sparorum,) *McS. has* Spanular.
 22, " 18, Dominus *should be rendered* Mr. not Lord.
 25, " 10, *for* Berberia *McS. has* Berberin.
 25, " 22, *for* fructa *read* fructu.
 26, " 19, *for* Guacia *McS. has* Gnaccar.
 27, " 6, *for* aperosiore *read* operosiore.
 29, " 20, *for* marescat *read* marcescat.
 48, " 8, *after* gradum *add in* Aquilonem.
 50, " 14, *for* simagma *McS. has* sinagma.
 50, " 21, *for* Mesamini *McS. has* Mesamines.

Pp. 34, 35, F. P. No. 7. HENRY FLEET.

Captain Henry Fleet was well acquainted with the Patowmac River and the Indians dwelling upon its banks. In Neill's

"Founders of Maryland" is published his "Brief Journal of a voyage made in the Bark Virginia, to Virginia and other parts on the Continent of America," in 1631. He was a member of the first General Assembly of Maryland, held at St. Marie's, January, 1637, o. s.; and his name is entered as Capt Henry Fleete, gent. of St. George's hundred. For an interesting account of Captain Fleete, see Streeter's "Papers relating to the Early History of Maryland," pp. 65-92.

The Latin word "Tayacus," which appears several times in this Supplement, viz: p. 6, Tayacum, p. 7, Tayaco, p. 11, Tayacus, p. 12, Tayaco, p. 13, Tayaci, p. 15, Tayaco, p. 27, Tayac, is always translated by Dr. Brooks, (see F. P. No 7, pp. 63, 64, 66 bis, 69, 83,) Tayac. This translation makes Tayacus to be the personal name of the Emperor of Piscatawaye, whereas it is the Indian name of his official rank or dignity. A comparison of the statement of the author of the Letter on page 7 of this Supplement, (page 64 of the F. P. No. 7, where Imperatores should be rendered Emperors, not Rulers,) especially where the difference between the authority of a King and a Tayac is explained will show this, we think, conclusively. The translation, therefore, of "quanquam Tayaco," p. 7, line 23, should be, not as in Dr. Brooks' translation, (p. 64, P. F. No. 7,) "though Tayac," but though *a* Tayac. In the other places referred to above, the correct signification will be given by prefixing *the*, e. g. "the Tayac," &c., &c.

Moreover, p. 16, line 2, the personal name of the Tayac was "Chitomachen," for which, at his baptism, was substituted his Christian name, "Charles." And on page 22, after the death of "Magni Tayaci" (the great Tayac) his successor at Piscatawaye is not styled Regina but "Imperatrix." (? Tayaca)

The following interpretations of Indian Names of Places, &c., found in F. P. No. 7, have been kindly furnished by the Reverend Missionary referred to in the Preface. He does not give them as certain and positive explanations, but only as probable conjectures of their true meaning.

1. (Potomac.) Patomeack, p. 31, Attomeck, p. 49, l'atemeak, p. 81.

The apparent meaning of these words has relation to fishes (small fishes). It would be spelled in Odjibwe, Botòmeg. Botò (Plural Botò-iag) means *tadpoles*-meg, in composition means *fish*: therefore the word Botòmeg (Potomac) would signify swarms of *young fry, newly hatched*. In confirmation of this supposition is the varied form, Atto-meck = in the Odjibwe language to Atawameg. Ato, contracted from Ataw (Atwa) means *turning side-ways, &c., &c.-meg, fish*, as above. Hence *small fishes turning side-ways, when playing in the waters, on calm and sunny days*. The general meaning would be—*the River full of swarms of small fry,—where fishes spawn in shoals*.

2. Archihu, p. 33: it may be the equivalent, of the Odjibwe word, Wădjîu, mountain.
3. (Piscatawaye) Pascatawaye, p. 34. This word in Odjibwe is spelt Bisk-ăt-ăwe. Bisk means *to fold up and to tie in a knot*.-ătă in composition is generally applied to *fibrous capillary tissue, wool, hairs, &c., and also to the hairs of the human head, when fixed in a particular manner*.-ăwe, to have, to be in the state of having. Hence Biskătăwe means *one who has his hair plaited or twisted up side-ways and backwards*. See the Indian manner of wearing the hair, p. 38, F. P. 7.

We have another instance of a similar fashion among the great tribe of the Ottawas, whose name is derived from Od-ata-we-wad, *those who have their hair tucked up on the front of the head*.

Hence their appellation by the early French traders of the "*nation des cheveux relevés*." Likewise they called the Hurons, on account of having their hair arranged in such a way as to represent the bristles (*la hure*) of a wild boar's head.

4. Yaocomico, p. 36. This word is spelled in Odjibwe Aiagomogo ; it is formed of Āgo (contracted from Āgwi), *to stick to, upon, to rise, to stand upon*. A-i-ago, the first *a* is the sign of reduplication, *i* is euphonic. 1^a *m* is the stem of the personal pronoun, 2^a *ām* in composition means *water*.-ōg'o in composition means *waves*, the motion of *waves agitated*, &c.

Therefore the word A(i)-āgō-mo-ōgo, means *he that is floating on water, tossed to and fro*.

5. Susquehanoes, p. 37, Susquehannocks, p. 128. In Odjibwe, Sās-kwē-ān-og. Sās-k, means *rubbing, sweeping, grating*, &c., *k* is the sign of prolongation. -we in composition, means *sound, voice*, &c. -ān in composition, means the *effect produced by the waves agitated by the wind* -og is a plural animate termination. Hence Sās-k-wē-ān-og, *those who live in a place where the surf is heard beating (grating) on the shore*.

6. Pone. Omini, p. 39. In Odjibwe po-n-ān, in composition, means *food*, &c.

O-mini, means *grain, berry, corn*, &c., the meaning might be, *a pottage made with grain*. Omini (Hominy) is in fact made of maize broken, and boiled soft. (Ed.)

7. Ya-ho! Yahoo! p. 42. Taho! Taho! p. 121. These are interjections of *surprise, joy, admiration*, also of *indignation* or *astonishment*. The former is spelt in Odjibwe, Niäh! and is proper to the women and girls only. The latter in Odjibwe Taiäh! or Ataiäh! is peculiar to men and young men only.

8. (Chesapeake.) Cosopeak, p. 31, Chespeak, p. 48.

(a) Cosopeak, seems to be the Odjibwe—Gōns-ābig. Gōns—means *swallow up, to be swallowed up*, properly and

figuratively.-ābi-g means *water*, and with the affix *g*, on the surface of the water. Therefore Gōnsābig might mean *a sheet of water extending through the land*, (in French, *une baye qui s'enfonce dans les terres*,) probably on account of the long extent of the bay.

- (b) Chespeack would be spelled in Odjibwe, Tchissābig, or Jejeābig.

Tchiss means in Odjibwe *an object with a sharp point, pointed*. Hence they call a turnip *tchiss* on account of its form. They also use the same root to signify *piercing sharply, pricking with a sting*.-ābig, as above. Therefore the meaning would be, *a Bay going at the bottom into a point—a long sheet of water, wide at the opening and straitened at the bottom*.

If the spelling be Jej(e)ābig or jēshābig, then it would mean *lengthening, stretching out, opened, to set open*.-ābig, as above. Therefore jeshābig would mean *a sheet of water opening more and more—wider*. Probably from the aspect of the Bay, seen from the mouth of the Potomac. The two meanings would vary according to the situation, from which the Bay is looked at, either from the offing or from the bottom.

9. Mesamini, p. 50. Chesamines, p. 124. The words are spelt in Odjibwe Misamin and Tchissamin.

- (a) Misa, more commonly Mitcha, and under another form Manga, means *large, big, bulky*. The same root as in the word Misisibi (Mississippi), Large River.

- (b) Tchesamines, in Odjibwe, Tchiss amin-ins, diminutive termination (*vide* above,). min, the radical meaning is *separation, division, split into parts*, v. g. a grape is a fruit divided into separate berries; the same may be said of ears of corn, wheat, oats, currants, &c., all of which, in Odjibwe, is expressed by the termination, min.-miness *the thorn bush berry*. The meaning is *a large, big berry, or a berry having a pointed shape, or a kind of thorny bush-berry*.

10. Metapawnien, p. 63. Mettapanient. Mattapany, p. 127.
The word in Odjibwe is spelled Mād-ābāning Mādāb.
Mādā means radically *to be wet, soaked, steeped in water, or with vapor, steam, dew, &c.*, e. g. Madodo, *he takes an Indian vapour-bath: Madone-wabik, the heated stone plunged into water to procure vapour for that bath.* -ābān, *at or to, or on the water.* Therefore the word Mādābān, means *the road, path, terminating to the water of lake, or river;* and Mādābān-ing (at) *at the place where the path out of the forest terminates at, or reaches, the water.*
11. Macquacomen, p. 63. In Odjibwe it is spelled Mākwāgomin, by abbreviation Mākwo-min. Makwa, (Makwo *a bear,*) probably means *curve, curved, bent, gathered up into a ball*—from the state in which the bear winters in its den. -min, (see above,) the meaning is *the bear's berry, sorb, service berry.*
12. Patuxent, p. 63: Patuxen, p. 80. Perhaps it might be Potuxent—for Potu(x)end, which in Odjibwe would be Potu-enda. Potu (*tobacco powder*)-enda, for endad, which comes from the root dā, and means *to stay, dwell, abide permanently, to have his home somewhere.*
Therefore the meaning would be: *The place where grows the Potu, (Tobacco.)*
13. Uwanno, p. 65. In Odjibwe wawono, by contraction owono, *to howl like the wolf, owl, &c.*
14. Chitomacheu, p. 74; Chilomachan, p. 128; Chitomochen, p. 16, Sup. The first word perhaps is to be spelt, as in Odjibwe, Atchitamadjawe, *he that comes down along a very steep mountain, or he that comes down a mountain head-long.* If only Atchitamadjaw, it would mean *a very steep mountain.* Chilomachan would be a *variante.* *The re-sounding mountain,* perhaps on account of some echo.
15. Anacostans, p. 76. Anacosta, p. 128. It may be for Nanak-wita, (Nanakōita) *one who prepares himself for self-defence, to resist an attack.*

16. Pamake. Pamac, p. 82. The former word would mean *an opened country, where one can go hither and thither, without difficulty.*
17. Portobacco, p. 82, is for Potu-bāgo. Potu, *tobacco*, bāg, on, *Leaf, leaves,—Tobacco-leaves.*
18. Mosorcoques, p. 128, means probably the *Elk, (female,) woman, girl.*
19. Kittamaquindi. Kittamaquindi, p. 127, in Objibwe, is spelt Kitamagwinde, (Kitāmagoinde,) *what is floating deep, solidly in the water.*

ERRATA.

P. 21, line 6, (80.) should be (81.)

P. 22, " 1, (81.) should be (82.)



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21